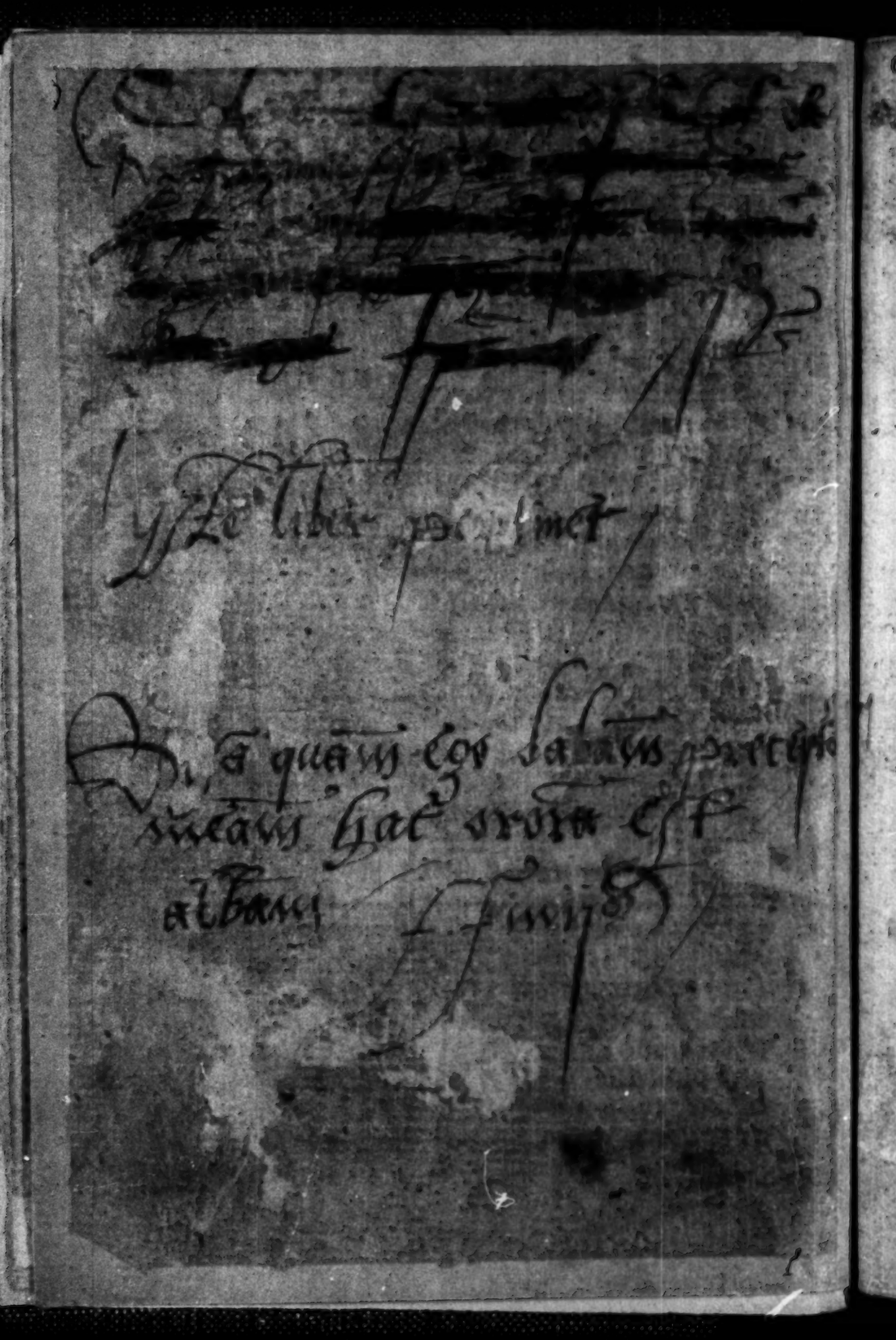
A Declaratyon of the ten holy commaundementes of almyghtye God wrytten Exo. xx. Deu. v. Collected out of the scryptures Canonycall, by John Houper, with certayne newe additions made by the same maister Houper.

Lum, and se: John. i.

Anno. M. D. L.



Unto the Christiane Reader.

I Commende heare vnto thy charitie & Godlyloue (christian Reader,) the .x. cõmaundementes of almyghty God, written Exodi. 20. and Deute. 5. the whych were gyuen to this vse, and end, diligently to be lerned, and religious obserued Deut. 4. Matb. 7. By mynde, and commentaries in them I beseche the to reade wyth iudgemente, and geue sentence wyth knowledge: as I dout nothynge at all of thy charite, or good wyllyng harte towarde me, and all well meaning persones. But for asmuch as there can be no contracte, peace, alliaunce, or confederacye betwene two persones or more, except fyrst the persones that wil contract, agre within them selfes vpon suche thinges as shall be contracted, as thou right well knowest: also seyng these ten commaundementes, are nothyng else but the Tables or wrytynges that contayne the condicions of the peace betwene God and man. Gen. 19. and declareth at lardge, how, and to what the persones named in the wrytynges are bounde vnto the other: Gen. 17. 22. Iere. 7. I wylbe God, and you shalbe my people. God and man are knyt together, and vnyet in one. It is necessary to knowe, how God, and man was made at one, that suche condicyons coulde bee agreed vpõ and confermid with suche solempne, and publecke euidences, as these tables be, writtẽ with the fyngers of God. The cõtentes wher of bynde God to ayde, and succoure, kepe, and

preserue, warrant, and defende manne frome all yll, boothe of bodye and soule, and at the laste to geue hym eternall blysse and euerlastynge felicite: Exodi. 19. Deut. 4. Math. 11. Joan. 3. 4. 5. 6. Manne is bound of the other parte to obey, serue, and kepe Gods commaundemenkes, to loue hym, honor hym, and feare hym aboue all thynges. Were there not loue and amitie betwene God and man fyrste, thone would not bynd himselfe to be mayster, nother the other to be seruant in suche afrenlye, and blysfed societe, and felowshyppe as these tables contayne. Before therfore they were gyuen, God commaunded Moses to go downe frome the mounte Sinai vnto the people, to know of them, whether they weld confederate, and enter alyaūce with hym or not: Exodi. 19. Moses did the message as God bad hym, where vnto the people all to gether consentyd. So that it was fullye agreed vpon that God should be theyr God, and they his seruauntes, wyth certaine condicions, contayning thoffyce of them booth: God to make them a peculyer people, to prefer them aboue all natiōs of the earth, to make them a pryncely prysthod and a holy people.

Theyr offyce to obey, and obserue hys holy wyll and pleasure: Deut. 4. Exodi. 19.

Here se we the alyaunce and confederacye made betwene God and man, and the wrytinges geuen: lykewyse how it was made. But wherefore it was made, and for whose merites, yet by these textes we se not: why god shuld loue man that so neglected hys commaundementes, fauored and loued, beleued and trusted better the deuyll then God: Gene. 3. so farre offended the

deuine

deuine maieſty of GOD, and degenerated from grace, and godlyneſſe by cuſtome of ſynne and contempt of GOD, that he bewayled, and repented that euer he made man: Genes. vi. and decreed to deſtroye the creature man, that he created, as he did in dede. Not only thus deſtroying manne, but alſo proteſted openlye, that better it had ben Judas neuer to haue ben borne, Math. 26. and in the. 25. Chapter of the ſame Ghoſpel. the diſpleaſure of GOD is declared ſo greate, that he apoynted manne to a nother end then he was created for, ſaying: departe ye doers of iniquitie frome me vnto eternall fyre, prepared, not for manne but for the deuyll, and his Aungelles. What is nowe more contrary one to the other, and farther at debate, the GOD and man, that now we ſe bound in leage together, as very frendes. Moſes Deut. 9. ſheweth, that onelye mercy prouoked god vnto thys aliaunce, to receaue them into grace, deliuer them out of Egipt, and to poſſeſſe the plenteous land of Canaã: farther that God founde iuſt matter and occaſion to expulſe thihabitantes of that lande, and founde no merites in the Iſraelites to geue it them, for they were a ſtyffenecked people, & intractable as Moſes layeth to theyr charge, Deut. ix. Howbeit God hauyng reſpecte onelye vnto hys promyſſes, made vnto Adam, Abraham, and his poſteryte, meaſured not his mercy accordyng to the merytes of man, who was nothing e but ſynne, loked al wayes vpon the iuſtice, & deſtruynges, innocencie, and perfection of the bleſſed ſede promiſed vnto Adam. Gene. 3, and vnto Abraham, Gene. 12. 15. 17. God put the deathe of Chriſt as a meanes and arbiter of this peace. Ebre. 9. For

the Testamente auayleth not except it be confirmed by the death of hym that maketh the Testament: the which death in the iudgemēt of GOD was accepted as a satisfactiō for synne from the beginning of Adames fall, as Paul sayth, Christes priesthod was & is like vnto Melchizedecke, that had nether begynnyng nor endyng: bounde nether to tyme nether to place, as the priesthode of Aaron, but as GOD accompted in Adames synne al mankynde beyng in his loynes, worthy death: so he accompted in Christ all to be saued from deathe. Apoca. xiiii. as Adame declareth by the name of hys wyfe, called her Heua, the mother of the liuing and not of the dead: Genes. iii. All these promyses, and other that appertayned vnto the saluacyon of Adame and hys posterite, were made in CHRIST & for CHRIST only: and appertayned vnto oure fathers & vs, as we appertained vnto CHRIST. He is the dore, the way and the lyfe: John. x. he only is the mediatour betwene God and mā, without whō no man can come to the father celestial. Joh. i. 3. 6. Because the promises of god appertained vnto our fathers, forasmuche as they lykewise vnto CHRISTE: hether vnto and for euer they were preserued from hel and the paines dew vnto Adames synne in hym, for whose sake the promyse was made. The meanes of oure peace and reconsiliation with God, is onely in Christ, as Esai sayeth capit. 53. by whose passiō we ar made hole. Therfore Christ is called by Johan the Baptyst. The lambe that taketh away the synne of the world. Joan. i. and as the deuyl founde nothing in Christ that he could condemne. Jo. 14. lykewise nowe, he hath nothyng in vs worthye

dam-

damnation, because we be comprehended, and fully inclosed in hym, for we be hys by fayth. All these that be comprehended vnder the promysse, belonge vnto Christ. And as farre extendeth the vertue, and strength of Goddes promyse to saue manne: as the rygoure and iustyce of the law for sinne to dampne manne. For as by thoffēce and synne of one man, deathe was extended and made commune vnto all men vnto condemnatyon, as Paule sayth. Rom. 5. so by the iustyce of one, is deriued lyfe into all men to iustificacion. The wordes of the promyse made vnto Adame and Abraham, confyrmeth the same. They are those, I wyll put ennymyte and hatred betwene the and the woman, betwene thy sede, and the womans sede, and her sede shall breake thy head. Gens. iii. For as we are in Adame before hys fall, and shoulde yf he hadde not synned bene of the same innocencie, and perfection that he was created in: so were we in his loines whē he synned, and participant of hys synne. And as we were in him and partakers of the yl: so were we in hym when God made him a promise of grace and partakers of the same grace: not as the children of Adam, but as the childrē of the promyse. And the synnes of Adam without pryuilege or excepcion extended, and appertayned vnto al Adames, and euery of Adams posterite, so did this promise of grace generally appertaine as wel to euery and synguler of Adames posteryte as to Adam: as it is more plainely expressed Gene. xv. 17. Wher god promiseth to blisse in ẏ sede of Abrahā, al ẏ people of ẏ world. And paul maketh no aduersite ī christ, of iew, nor gētil. Farther it

was neuer forbyd, but that all sortes of people and of euery progenye in the worlde to be made partakers of the Jewes religyon and Ceremonies. Farther saint Paul Ro. v. Doth by collacyon of Adam and CHRIST, synne & grace: thus interpretat Goddes promise. And maketh not Christe inferyour to Adam, nor grace vnto synne. If all thā shalbe saued, what is to be said of those that saint Peter speketh of. 2. Peter. 2. that shall perysshe for their false doctryne. And lyke wise Christ sayeth, that the gate is streight that leadeth to lyfe, and fewe entre: Math. vii. Thus the Scripture aunswereth: that the promyse of grace appertayneth vnto euery sorte of men in the worlde, and comprehendeth them all, howe be it within certayne lymyttes, and bondes: the whyche yf menne neglecte, or passe ouer, they exclude theym selues frome the promysse in Christ. As Cayn was no more excluded tyll he excluded him selfe, then Abell: Saule, then Dauyd: Judas then Peter: Esau, then Jacob: throughe Mala. i. Rom. ix. it semeth that the sentence of GOD was geuen to saue the one, and to demne the other, before the one loued God, or the other hated god. How be it these threateninges of god agaynst Esau yf he hadde not of hys wylful malyce concluded hym selfe, from the promyse of grace, shoulde no more haue hindred hys saluation, then Goddes threateninges agaynst Ninive. John. i. whych not withstandyng that God sayde shoulde be destroyed within. lx. dayes stode a great tyme after, and did penaunce. Esau was circumcysed, and presented vnto the church of GOD by his father Isaac in al external Ceremonyes, as well as Jacob. And that hys

lyfe

life and conuersacyon was not as agreable vnto iustice and equitie, as Jacobs: the sentence of GOD vnto Rebecca Genes. 25. was not in the kaulte, but hys one malyce: for there is mencyoned nothynge at all in the place. Gene. 25. that Esau was dysherysted of eternall lyfe but that he should be inferyoure vnto hys brother Jacob in thys worlde, whyche prophecye was fulfylled in their posterytes, and not in the persones, themselues. Of thys acceptacion of the one, and reprobation of the other concerning the promyses of the earth speaketh Malachie the prophet, as the begynnyng of hys booke declareth speakyng in thys wyse. I haue loued you sayth the Lorde, and ye saye: wherein hast thou loued vs? God answereth. Was not Esau, Jacobs brother sayth the Lorde? Not wythstandyng I loued Jacob and hated Esau. Wherin hated God Esau? the prophete sheweth. I haue made hys possession that was the mountes (Seir) desolate, as a deserte or wylderuesse of dragons, Malachie. 1. the which happened in the tyme of Nabuchodonsor. Wherein he loued Jacob the text declareth. GOD transferred the right and title that appertaineth vnto Esau the elder brother to Jacob the yonger. Lykewise the lande þ was promysed vnto Abraham and Isaac, was by legacy and Testament, geuē vnto Jacob and hys posterites, Gene. 25. and. 27. Sayncte Paule Rom. 9. vsithe this example of Jacob and Esau for none other purpose but to take awaye from the Jewes, the thyng that they mooste put their trust in, to saye, the vayne hope they had in the ternall linage, and naturall dyscente from the family and household of Abraham, and lykewise

thele false confidence they had in the keppynge of the law of Moses. Paules hole purpose is in ꝑ Epistle, to bryngs man vnto a knowledge of his sinne, and to shewe him how it may be remytted and with many testimonies and examples of the Scripture, he proueth men to be saued onely by mercy, for the merites of Christ. Which is appre hended and receyued by fayth: as he at large shewe th cap. 3. 4. 5. of the same Epistle.

In the vnderstandynge of the whych three Chapiters a ryghte, is requyred a synguler and exacte dyligẽce: for it semeth by those places that Paul concludeth, and in maner includeth the de uyne grace, and promise of God within certaine termes, and limites, that only Christ shuld be efficacious and profytable in those, that apprehẽd and receaue this aboundante grace by faith: and to suche as hath not the vse of fayth, Christ, nei= Goddes grace to appertaine. Now seing no mã by reason of this naturall incrudelite borne, and begottẽ with vs Rom. ii. Ga. iii. tã beleue & put suche confydence in God as he requyreth by hys Lawe, as experyence of oure owne weake= nesse declareth, thoughe manne haue yeres and tyme to beleue, the promise of God in Christ ap= perrayneth vnto no man. Thys Sentence is playne Marke the laste Chapter. He that be= leueth not, shalbe damned. Now be it we know by the Scripture, that not wythstandynge thys imperfection of fayth, manye shall be saued, and lykewyse not wythstandynge that Goddes pro= mise be generall vnto all people of the world. Math. xi. Rom. xi. 1. Timo. ii. Genes. iii. yet ma= ny shalbe damned. These two poyntes therfore

must

must be diligētly discussed. Fyrst how this saieth, beyng vnperfect, is accepted of God: then howe ws be excluded from the promise of grace, that extendeth to all men.

I wyl not reherse now in the myndes of other but as bryefly and symply as I can, declare the mynde of the Scripture in this matter. Saynte Paule calleth thys scruytude of synne, naturally remaynyng in oure nature corrupted, sometymes apethian, then amartian, at an other tyme asthencan. The fyrst worde signifyeth an impersuabilite, dyffydence, incredulyte, contumatie or inobedyence. The seconde signifyeth Errour, sinne or deceite. The thyrde betokeneth wekenes, imbecyllite, or imperfectyon. So wryteth Paule. 1. Cor. xv. mannes bodye to be fyrste borne in imperfectyon, or imbecillite. Also that God concludeth all men vnder infydelite. Rom. xi. In the Epistle to the Gallathians capitu. iii. He saieth that the Scripture doeth conclude all men vnder sin. In those thre places thou mayst se the thre wordes that I rehersed before with ỹ whych Paule discribeth the infyrmytes of man, which infirmites. Esay. 53. Joh. 1. doth testify ỹ they are translated into Chryst. Not so that we should be clene delyuered from them, as thoughe they were dead in our nature. or our nature chāged, or should not prouoke vs any more to yl: but that they should not damne vs, because Chryste satysfyed for them, in his own body. And Paul sayth. Ro. v. that Christ died for synners whiche were infirme: and called those synners ỹ enemyes of god. How be it, he calleth not thē Theostigas in the scripture, that is to say contemnoues

of

of GOD. Euery man is called in the Scripture wycked, and the ennemye of God, for the peruacyon and lacke of faythe, and loue that he oweth vnto God. Et impii vocantur qui non omnino fūt pii. That is to say, thei ar called wicked that in al thinges honoreth not GOD. beleueth not in GOD, & obserueth not hys commaundemētes as they shoulde do, whyche we cannot do, by reason of this naturall infirmitie, or hatred of the flesshe (as Paule calleth it Roma. 8.) against GOD. In thys sence taketh Paule, thys word wycked, Rom. 5. when he sayth that Chryst died for the wycked. So must we enterpretate sayncte Paule and take his wordes, or els no mā should be damned. Now we know that Paul him selfe, Saint John, and Chryst, damneth the contemptours of God, or such as wyllyngly continew in sinne, and wil not repēt. Mat. 12. Mar. 3. Lu. 12 Paul Rom. 8. 1. Cor. 5. 2. Cor. 6. 2. Pe. 1. Those the scripture excludeth from the generall promes of grace. Thou seist by the places afore rehersed that though we cannot beleue in GOD as vndoutedly as is required, by reason of this our natural sickenes and disease: yet for Chrystes sake, in the iudgement of God we are accoumpted as faythful sydeles for whose sake this natural disease and sickenes is pardoned by what name soeuer Sayncte Paule callethe the naturall infirmitie. or Originall synne in manne. And thys imperfection or naturall syckenesse taken of Adam, excludeth not the person from the promesse of God in Chryst, except we transgresse the limittes, and boundes of thys Originall synne, by our owne folye, and malyce, and eyther of a

contempt

contempte, oz hate of Goddes wozd we fall into synne, and transfozme our selfes into the ymage of the deuyll. Then we exclude by this meanes oure selues frome the pzomyses and merytes of Chzistc, who onelye receaued oure infirmities, and Ozyginali disease: and not the contempte of hym, and his law. Farther the pzomes apper-tayne to such as repent. Therfoze Esay. Capit. 53. sayde without exception, that the infirmities of all men were cast vpon his blessed shoulders. It is oure office therfoze to se, we exclude not our selfes frome the generall grace, pzomysed to all men. It is not a Chzistian maunes parte to attribute his saluation to hys owne free wyll, with the pelagion, and extenuat oziginall sinne. Noz to make God thaucto: of ille, and our damnacion, with the maniche. Noz yet to saye, God hathe wzytten fatall Lawes as the Stoicke and wyth necessite of destany, violently pullethe one by the heere into heauen, and thzusteth the other hedlyng into hell. But assertanye thy selfe by the Scrypture, what bee the causes of repzobation, and what of election. The cause of reiection, oz damnacyon is synne in manne, whyche wyll not heare, neyther receaue, the pzomes of the Gospell: oz els after he hathe receaued it, by accustomed doing of ille, he fall eyther in a contempte of the gospell, wyll not studye to liue thereafter, oz els hateth the gospell because it condemneth his vngodly lyfe. And woulde there were nether God, noz Gospell to puny the hym foz doyng of ille. Thys sentence is trewe how soeuer man iudge of pzedestination. God is not the cause of sin, noz woulde not haue man to syn, Psalme. 5. Non Deus volens iniquita-

tim

tem, ku es. That is to saye, thou art not the God that willeth sinne. Osee. 13. It is sayd: The perdicion of Israell is of thy selfe: and thy succoure only of me. The cause of our electiō is ꝑ mercie of God in Christe. Ro. 9. How be it, he that wyll be partaker of thys electyon, muste receaue the promes in Chryst by fayth: For therefore we bee elected: because afterward we are made the membres of Christ: Ephe. 1. Roma. 8. Therfore as in the iustificacyon, or remission of synne, there is a cause, though no dignite at all, in the receauer of hys iustificacion: euen so we iudge hym by the scrypture, to be iustified, and hathe remyssyon of hys synne, because he receaued the grace promised in Chryst. So we iudge of electyon, by the euent, or successe, that happeneth in the lyfe of manne: those onelye to be elected, that by faythe, apprehend the mercye promysed in Christ, other wise we should not iudge of election. For Paule sayethe playnely Ro. 8. that they that bee lede by the spyryt of God, are the chyldren of God, and that the spirite of God, dothe testyfye with oure spirites, that we ar the chyldren of God, beynge admonished by the scripture, we must leue sinne, and to do the woorkes commaunded of God, or elles it is a carnall opynyon, that wee haue blinded oure selfes with all of fatall destenye and wyll not saue vs. And in case there folow not in oure knowledge of Chryste, amendement of lyfe: it is not lyuelye faythe that we haue, but rather a vayne knowledge and mere presumpciō. Jo. 6 sayeth: No man commeth vnto me except my father drawe hym? many menne vnderstande these wordes in a wronge sence, as thoughe God required in a reasonable manne, nomore then in a

dead

deade poſt, and marketh not the wordes that follow. Omnis qui audit a patre et diſcit, venit ad me. That is to ſaye, euery man that heareth, and lerneth of my father, commeth to me. God draweth with his word, and the holy goſt: but mannes dewty is to heare & lerne, that is to ſaye, receaue the grace offred, conſent vnto the promes, and not repugne the God, that calleth. God doth promyſſe the holy goſt, vnto them that aſke hym, and not to them that contemne hym.

We haue the ſcripture daily in our handes, reade it, and heare it preached, Goddes mercy euer cõtinue the ſame. Let vs thynke verely that now God calleth, and conuerte our lyues to it. Let vs obey it, and beware, we ſuffer not oure fooliſhe iudgementes to wander after the fleſhe, leſte the deuyl wrappe vs in darkenes, and teache vs to ſeke the electiõ of God, out of ỹ ſcripture. Althoughe we bee of our ſelfes bond menne vnto ſynne, and canne do no good by reaſon our originall, and race, is vitious: yet hathe not the deuyll induced holly, hys ſimplytude into any of Adams poſterite, but onely into thoſe, that contemne, and of a ſet purpoſe, and deſtenyed malyce, hate God, as Pharao, and Saul. Thone gathered all hys men of warre, and woulde fyghte with God, and his church, rather then obey hys commaundemente. Thother would, againſt godes expreſſe wyl, and pleaſure, kyll Dauyd, that God had ordayned to be kyng. Theſe ſynnes Chriſt calleth the ſynne agaynſt the holy ghoſt. Mat. 12. Mar. 3. Lu. 12. Saint John. 1. John. 5. Synne vnto death. Sainte Paule Ebre. 10. voluntarye, or willing ſynne. We muſt therfore Judge by the ſcryptures, and beleue all thynges

ges there spoken. Knowe therfore, the wyll of God, and serche not to know the thyng, that appertayneth nothynge to thyne office. Remembre how crafty a workman the deuill is, and what practyse he hath vsyd with other. Chefely and before all thynges, he goeth about to take this persuasion, that Goddes word is trewe, out of mannes harte. As he dyd with Adam. Genes. 3. that thought nothynge lesse then to dye as God sayd. Then thought he holly to haue printed his owne Image in Adam, for the ymage of God: and to bryng hym to an vtter contempt, and hatred of God for euer, as he had brought him to a diffidence, and dout of his worde. Here let vs all take hede of our selfes, that dayly with the word of God, beynge admonyshed of yll, yet amende not. We shall finde at length, God to be iust in his worde, and wil punyshe with eternall fyre our contumacye, and inobedyence, whiche fyre: shalbe no lesse hotte, then his word speakethe of. So dyd he with Saull. Persuadid the myserable wretche, that God was so good that thoughe he offended he woulde not punyshe him as he sayde, but bee pleased with a fat sacrifyce agayne. 1. Reg. 15. Thys doctrine is therfore necessary to be knowen of all menne: that God is iust and trewe, and requireth of vs feare, and obedience: as saincte John sayth he that sentence is true. Dauyd psalm. 145. speaketh thus of hys iustice. The Lorde is iust in all his wayes. And vnderstand, that his iustice extendeth to two diuerse endes. Thone is, that he would all men to be saued. Gene. 3. 15. 17. Math. 11. Isay. 53. 1. Timo. 2. Ro. 11. The other ende, to geue euery man accordyng to his actes.

To

To optayne the fyzst ende of his iustice, as ma
ny as be not vtterly wycked, and maye be holpe:
partlye wyth thzeatnynges, partelye wyth pzo
myses, he alureth, and pzouoketh theym vnto a
mendement of lyfe. The other part of hys iustis
te, rewardeth the obedyence of the good, and
punysheth thynobedyence, and contempte of the
ile. These two iustice the elders cal cozrectiuam,
and retributiuam. Jonas the Pzophet speaketh
of the fyzst cap. 2. And Chzist Mat. 25. of the se
conde. God would all men to be saued, and ther
foze pzouoketh, nowe by fayze meanes, nowe by
foule, that the synner, should satysfye hys iust, &
ryghteous pleasure: not that the pzomises of god
pertayne vnto suche as wyll not repent, oz hys
thzeatnynges to hym that doth repent, but tho
se meanes he vseth to saue hys. pooze creature. 1.
Coz. xi. this waies weth he to Nurtur vs vntyl
suche tyme as hys holy spirit wozke such a per
fection in vs, that we wil obey him, though ther
were no payne, noz ioye mẽcyonated of at all.
Therfoze loke not onli, vpon the pzomis of god,
but also, what diligẽce and obedyence he requi
reth of the, least thou exclude the selfe frome the
pzomes. There was pzomised vnto al those that
departed out of Egipt wyth Moses the land of
Canaã: howbe it, foz disobedience of goddes cõ
maundementes, there was but one oz two that
entred. Of the other part, thou seist that ỹ me
naces, and hozrible thzeatninges of GOD, that
Nintue the great cyte should be destroyed within
xl. dayes, nothing appertayned vnto the Ninui
tes, because they dyd penaunce, and returned to
God. In them, seyst thou Chzistian Reader the
mercy of God, and general pzomyse of saluation

perfourmed in Chriſt, for whoſe ſake only, God and man was ſet at one. So that they receaued the preachyng of the Prophete, and toke GOD for theyr God, and God toke them to be his people, and for a certaynte therof, reuoked hys ſentence, that gaue them but. xl. daies, of life. They lykewyſe promyſed obedience vnto his holy Lawes, and commaundementes, as God geue vs al grace to do. That thoughe we be infirme, and weake to al vertues, we exclude not our ſelfes, by contemyt, or negligence from the grace, promyſed to all men. Thus fare well in Chriſt. v. Nouembris Anno.

1549.

¶ John Houper wyſheth grace and knowledge in Chriſt to the Chriſtian Reader.

I Judged Chriſtian Reader that in my former Epiſtle I hadde ſuffycyently entreated the to haue redde and geuen charytable iudgemente of thys well mente and truly wrytten treatyſe vpon the Ten Commaundementes: But both my laboures and my requeſt I ſee of manye not onelye neglected, but alſo dyſpiſed, and not diſpiſed onely, but alſo condemned. Yea innocentlye I dare well ſaye, yf men without affection redde or heare redde the thyng, whiche of affection terme crouſly they condemne. And in caſe I had not preuented in tyme (before I wrot the worke and Printed it firſt) The ſame folyſhe iudgement of folyſhe and ygnorant people that now ſpeaketh ſlaunderouſlye of one vnſlaunderous doctryne, I had wrytten thynges, and not contrarye to Gods lawes nor mans lawes, whyche woulde haue offended them more, as touchyng dyuorſement, wherof I ſoberly intreate in the ſeuenth commaundement, and truly as I wyl anſwere to the ſame by gods grace. But I refrayned for two cauſes, ỹ one is that all thinges be not expedient though they be lawfull. The texte that I knewe there laye vnder euery ſtone a Scorpion to byte and poyſon

whatsoeuer I should wryte or saye. But seyng no mannes wrytyng here to fore hathe bene clere and fre from misconstruing and calumniatiō of suche sticophantes and Serpentine tonges as hurt, or they warne, kyll or they admonysche, slā-der or thei iudge, proclaime victory or thei fight, I must holde my selfe wel contented to suffre ob-loquie and slaunder nowe as they did then. And as they wysched a better mynde and prayed for their aduersaryes then, so do I nowe, that God in Christ maye saue and bryng bothe theym and me to the ioyes euerlasting. Nothing desire I of the but as I erste desyred that thou wylte reade with iudgement thys title declaracyon vpon the ten Commaundementes, and in the seuenth cō-maundement thou shalt fynde added, more then was before for the confirmation of such diuorse-ment as many of late haue ben offended withal. And then gaue sentēce charitably whether I ge-ue any liberte to sinne, or eleuate, diminische, ertē uat, breake or dyssolue Matrymonye vngodly and wythout iudgement or no. Wayghe. v. and xix. of Saynct Mathew wyth the. v. of Marke, and so shalt thou vnderstand wherein stan-deth the state of the controuersye, and so be able to geue ryght and trewe iudgement, which god graunt vn-to the that thou mayest not on ly be able to maintaine the trueth that thou kno-west but also serche to fynd out in al other dout-ful questions the trueth thou knowest not. Thus the spirit of peace, loue, & knowe-ledge be wyth the now & for euer Amē.

From London. 28. Julii. 1550.

A declaratyon of the ten commaundementes.

Caput. i.

What the lawe is.

Seynge that ỹ leſt parte of the ſcripture requireth in the writer both iudgement, & circumſpection, that ỹ interpretacion of one place, repugne not the terte of godes worde, in an other place: How muche more diligence, circumſpection, feare, and loue, requireth the two tables of the ten commaundementes, in the whiche is conteined the effecte, and hole ſomme of all the ſcrypture. And what ſoeuer is ſayde, or wrytten by the Prophetes, Chryſte, or the Apoſtles, it is none other thynge, but the interpretacion, and expoſicion, of theſe ten wordes, or ten commaundementes: So that it were no nede at all, to require the mynd of any Doctor, or expoſitour to know the wyll, and pleaſure of God, manifeſted vnto the worlde in his word, would they that hathe leaſure to rede the ſcripture, ſtudie therin themſelues. Or ſuche as be appoynted, to the miniſterie of the churche, in their ſermones declared, vnto the vnlernyd what, and whiche commaundement, the Euangeliſt, Prophet, or Hiſtorye that he preacheth declareth. If this were donne: then were it no nede, to beſtowe ſo many yeres in reding the gloſe, and interpretacion of man. For

let hym wrytte, or say, what he pleaseth: he that vnderstandeth the texte, shalbe alwayes able, to iudge, whether he wrytte trew or false, and so stablish his fayth, and knowledge, vpō ỹ worde of God: and not vpon the interpretation of mā, conforme all his lyfe in this rule and cannone of the ten commaundementes, and not vnto the decrees of manne, as God commaundeth Deut. 4. These ten wordes, hath bene largely, and at lengthe wrytten vpon, by many great, and famous Clerkes. No not withstōnding as they haue yet left sufficyent mater vnto their successors, where vpon they maye exercyse, both their lernynge and eloquence, as in a thynge moste inscrutable. Ther is no acuite, nor excellēcie of wytte, no lernynge, no eloquence, that can comprehende, or compasse the doctryne, and misterie of the lerning, that is conteined in these commaundementes. They teache aboundantlie and sufficentlye, in fewe wordes, howe to knowe God, to folowe vertue, and to come to eternal life. Wherfore it behoueth euery man of God, to knowe as perfectlye these commaundementes, as he knowith his owne name. That all his workes, wordes, and thoughtes may be gouerned according vnto the minde, and pleasure of thys lawe. Likewise because we may, by the knowlege here of, vnderstand other mens wrytinges, & cōmaundementes, whether they be of God, or of manne, profytable, or pernicious: leding to life eternall, or to death euerlasting. They teache what god requyreth in the hearte, and what in externall cōuersacion, both to God, and manne: what is to be done in the commune wealthe, and what in euery priuate cause. What is the superiours

deutie,

dewetye, and what the enferyoures: What the housbandes dewtye, and what the wyues: what the fathers, and what the sōnes: what to be done to a Citisen, or landes man, and what to a straū ger: what in the tyme of peace, and what in the tyme of warre. So that in these ten preceptes, euerye manne maye se what hys offyce is to do: wythout farthar trauayle or study, in any other sorte of other lerning. I purpose therfore by goddes grace, as well as I can, to open by other places of the scripture, the trewe sence, and meanig of these ten commaundementes, symple, & playnlye, that the vnlerned, maye take profyte by the same. Thys order I wyl obserue.

First shewe what this word lawe, or commaundement meaneth.

Then how the lawe should be vsed.

Thyrdely, prepare the readers mynde, that he maye alwayes rede, and here, these commaundementes with frute, and commoditie.

Fourthly interpretate euery commaundement seuerally; that the Reader maye perceaue, what god the geuer of the lawe requyreth of euery mā, that professeth his name.

Iustinian. lib. i. Pandect tit. i. sayth that the law is a facultie, or scies of ẏ thing that is good and ryght, as Celsus there defineth. Or thus, ẏ lawe, is a certayne rule, or canon, to do well by, which ought to be knowen, and kept of all men. Cice. de leg. Sayth, that the law, is a certaine rule, procedynge from the mynde of God, perswadyng ryght, and forbyddyng wrong.

So that the lawe, is a certayne rule, a directorie shewing what is good, and what is ile: what is vertewe, and what is vyce, what profytable,

and what dyspropytable: what to be done, and what to be lefte vndone. Thys declaracyon of the lawe general, appertayneth vnto al the lyndes, membres, and partyculer lawes, made other for the body, ether for the soule. So that who so euer be ygnorant of ỹ lawe, and rules that apertayne vnto the scyens, or arte, that he professethe can neuer come to thende, or perfection, that his profession requireth. As for example, thende of a Christiane man is eternall lyfe, and hys profession is, to knowe, and learne the lawe and canones, that most playnelye, and synderlye, ledeth hym vnto this ende, of eternall felycyte. As the lawe of God, which is a certayne doctryne, shewing what we should be, what we shuld do, and what leaue vndone, requiring perfecte obedyence towardes GOD, and aduertysynge vs, that God is angry, and displeased wyth synne, and wyll punysche eternallye, suche as performe not all thynges perfectlye, conteined in this law as ye may rede. Mat. 22. Exo. 20. Deu. 6. Those places shew that God requireth of vs; perfecte obedyence. What payne is dewe to the transgressour, ye may rede, Deut. 28. Cursed be he that fulfylleth not the lawe, and lykewise, Mat. 24. Departe from me ye workers of iniquite, in to eternall fyre. I declare now, good reader, what the lawe is, and not how it maye be fulfylled, that I defer vnto thynde of therpolycion of the lawe. Howbeit I would thou shouldest most dylygentlye marke this diffinicio, or declaration, what gods lawe is, that thou mayst know, what differēs is betwene the law of God, and the law of man. Mannes lawes, onelye requyreth externall, and ciuyle obedyence, Goddes lawes bothe

externall

externall, and internal.

Now he that is ignorannt, of the meanes, is ignorant of thend. Beynge ignorannte of the causes, must nedes be ignorannte of the effecte. Onely by the lawe of God, the meanes is knowen, therfore onely the lawe of God yf we wyll come to thend that God wouldc vs to do: is dylygently to be learned. For lyke as the physyon, cannot communycate hys health wyth the sycke pacyente: or the lyuynge man hys lyfe, wyth the deade bodye of an other (but euerye man enioyeth hys owne healthe, and lyuethe wyth hys owne lyfe) so profyteth not, hym that is vnlerned, the knowledge of an other man, but euerye man muste knowe, and lerane hym selfe the lawe of God, yf he wyl be sauyd. Joh. 6. Deut. 4. As he that wyl be a phisycyon, must lerne the precep tes, that teacheth phisicke. A musicion, the rules of musicke, the oratour, the rules of Rethorycke. The plowgh man, the rules of husbandrye: and so euery person the rules that belonge vnto hys profession, or else he shal neuer profyt in his scyence, or art: nor be accõpted a craftes man, that knoweth not the principles of hys crafte. Moreover, before the maiestye of God, is he accompted a chrystian man, that perfectlye knoweth not the commaundementes of GOD, thoughe he be chrystened, and braggethe of the Name, neuer so muche. And because that no man should excuse hys ignorannce, and saye the Byble is to longe, and conteinethe so hyghe mysteries, and secreates, that the labo rynge man, hath neyther sufficyent tyme, nether conuenient vnderstanding, to lerne the law, and commaundementes of God: it pleased hys infynyte goodnes, to collecte, and

gather

gather the contentes, and ſumme of the whole law, into ſo ſhort, and compendious abridgemēt that no ſcyence of the worlde, hath hys pryncyples or generall rules, concluded wyth ſo fewe wordes. Experiēce, and proue, declareth the ſame. The logicion, hath no leſſe, then Ten generall rules, called predicamentes, wherin is conteyned thole matter of his arte. The Rethoricion, three manner, and dyuerſe kyndes of cauſes, Demonſtratyue, Judicall, and deliberatyue. Thole body of the law Ciuile, theſe three pryncypples, lyue honeſtly, hurte no man, and gyue euery man hys, Juſtinianus, libr. i. Inſtitu. The Phiſicio, as many principles, as be kynds of dyſeaſes. The heauenly God eternall, hath concluded all the doctrine Celeſtyall, in. x. wordes, or commaundements, Exo. 20. Deut. 5. And yet for a farther healpe of our vnapte memorye, to retayne the wyl of God: he hath gathered, the ſayde ten commaundementes, into two. Math. 22. Mar. 12. Loue God wyth all thy harte: and thy neyghbour as thy ſelfe. Deut. 6. 26. Leuit. 19. So that euery dull, and harde wytted man, may ſoner learne, the principles, and general rules of Chriſtes religion, then of any other art. or ſcience. if he geue hys diligence, any thing at all, for the ſpace of one moneth.

There be many cauſes, that ſhould prouoke man vnto the ſtudy, and knowledge of this law. Firſt, the profyte that commeth thereof, whych is expreſſed. John. 17. This is life eternall ſaith Chriſt, to know the, O father: and hym that thou haſt ſent, Jeſus Chryſt. Dauyd the prophete, deſired the knowledge of this law, ſo copiouſly expreſſeth the commodite therof, in the

moost holy Psalme . cxviii. that nothyng of thys worlde may be compared to it ; for it leadeth to eternall lyfe . What commodyties it bryngeth in thys worlde, it is declared. Deut. 28. and. Psal. 127. If thou heare the voice of thy lorde God, and obserue it, thou shalt be blessed in the felde , and at home, blessed in all thynges that thou takest in hand to do, rede the Chapiter. If thou wylt not learne the wyll of thy lorde: thou shalt be cursed in the feld, and at home; and vnfortunate in all thy actes: farther, wythout the knowledge and obediēce of this law, no persō in the worlde can iustly , and conuenyently serue in hys vocation, or condicion of life, of what degree so euer he be. Wherfore Moses commaunded. Deut. 4. that no man should decline, from thys law, nether to the ryght hand, neyther to the left: meanyng by these wordes, that no man should adde, or take any thing from it, but symply, to obserue it , as it is geuen , and wrytten vnto vs from this ryght lyne , and trew regle of goddes word: mā erreth diuerse waies. Some tyme by ignorāunce, because he knoweth not, or wyll not knowe, that onely therpresse word of God sufficeth. He holdeth wyth the moost part and condemneth the better , as it is to be sene, at this present day. This reason taketh place: it is allowed of the moost part, and stablysshed by so many holy, and learned bysshopes, therfore it is trewe. When they can not by the scripture proue, neyther the learnyng , neyther the lyfe of theyr doctors to be good.

The seconde way, that leadeth from the word of God, is many times, the power, and authorite of thys worlde . As we se, by the bysshop of

Rome

Rome, and all hys adherentes, who geueth more credence; and faythe vnto one Charter and gyfte of Constantinus, then to al the hole Bible. Another erreth; by mystakynge of the tyme, makyng his superstition, far elder then it is, wyl not forsake falshed for the truth. And sayeth, thus my father beleued, and should I beleue the contrary? thus rather wyl gyue credyte to his father beyng blind, then vnto God his great graundefather, that seeth. To the lawe of man more credyt, then to the law of GOD. As the knowledge of man is thus wythdrawen, frō the worde of God, by ignoraunce, and yl vsed customes, so is the lyfe, and conuersation of man lyke wyse, not gouerned with the word of God, but with accustomed fraud, and gile: euery manne in hys vocation, and condycyon of lyfe. The spiritualtie with false receaued, and yl deserued, teachis. The temperaltie, wyth false cōtractes, and prepostrous bying and sellyng. The princes, and superyour powers of therthe, for the moost parte, and all lerned men, other in maintainyng a wronge religion, or in not restorynge the trewe, decline, far from this simple, and syncere verytie conteyned in gods word. Some dispence with a lesse yll, to auoyde a greater harme. Some preferthe lawes, for the conscience of mā, for a time, vntill it may be farther deliberated vpon, or approued good, by a generall counsell. These men, greuously offended them selfes, and causeth other to do the same. In case the law: made for the tyme, seme not good, vnto suche, as shall at a more leasure, haue the examynacyon thereof: the lawe for the meane tyme, shall be condemned, as hereticall, and pernicious.

Then

Then put the cause, that many, or at the lest, some of those that led theyr conscience after the lawe, made for the meane tyme, dy. How standeth then the case, wyth these departed soules, that were deceyued, whyles they lyued, by false doctryne. They doutles, are loost, for euer, and wythout tyme, of they dyed, in any errour of the Catholyke fayth, as Chryst sayeth Luke. 6. speakyng of false interpretours of the word of God. If the blynd, lede the blynd, he sayeth, nor onely he that leadeth shall fall into the dyche: but booth. Therefore it is not sufficyent, that people haue a lawe for the meane time: but what so euer, the conscyence begynneth with all, it must end in the same. That is to say: no lawe at all should be spoken of consernyng the conscience, but thonly word of God, which neuer altered, nor cannot be altered. Wath. 5. Luke. 16. Psalm. 18. Dauid Psalmo. 119. proueth the immutabilite of Goddes word, by two stronge reasones, yf heauens, and Earth made by the word can not be altered, how much more the word it self? Reade the two verses that begyn wyth the letter named. in Englyshe thus: Thy word Lord abydeth for euer, as the heauens testyfy. Unto the which lawe, the conscience of man, in maters of fayth, is bound only. For when so euer, or who so euer prescribeth any law, for the cause of religyon, and geuith it this tytle, for the meane tyme, vntyll it may be iudged by a generall counsell, or other wyse decreed; by thassemblaunce of learned men: thauctor of the lawe, declareth hym selfe, not to know whether hys lawe be trewe, or false, ledyng to hell, or to heuen, to saue the conscience of man or

to

to damne it: but leueth it in doubt, & maketh it as vncertayne, as these that shall haue the censure, & iudgment therof, preferred vnto their discrecio and learnyng. I would wyshe therfore, & heertely praye vnto almyghtye God, to put into the hartes of al superyour powers of the Erthe, grace, and knowlege, to chose. iiii. indifferēt iudges, to apeace al contrauerses in religion. If the Clergye shoulde iudge, the worlde woulde and myghte say, they are to partyal, and formany respectes, woulde to muche fauoure, theyr owne commodite. If the temporalty shoulde iudge, the Clergie would thynke, some thyng to be done of dysplesure, or malyce, that alwayes in maner hath remained betwene the partyes. Farther, if a Papist, Lutherion, or zuinglion shoulde iudge: they agree, so ile, one with thother, that the matter coulde not want suspicion. Therfore I woulde haue ones these. iiii. indifferente iudges to breake the stryfe. The Byble in Ebrue, the Byble in Greke, the Byble in Latine, end the Bible in Englishe, or in any other vulger tonge, accordynge to the speache of the Realme, where thys communicatiō should be had. Thē doutles these iudges that fauoureth not, more the one parte, then the other: no more one person, then the other: Woulde sone set men at peace: in case they loued not dissention. But as long, as thauctorite of any generall counsel, or iudgement of man, is accompted equalente, and egall wyth the woorde of God: the truthe cannot be syncerely knowen. Such as can interpretate, nothynge well, but loketh to fynde occasyon, to calumniat the good meanyng of the thing wel spoken, will say I haue an yll opinion of God the eternal in

heauen

heauen, and lykewyse of the superioure power in earth, bycause I damne the dysciples of the false Doctors, wyth the doctors: and take frome all power of the erath auctorite to prescrybe vnto theyr subiectes, any lawe, touchinge relygion, of the soule. As concernyng the iudgement of God agaynst those that be seducyd by false preachers, or makers of false lawes, Saynt Luke capit. 6. Ezech. 3. and. 13. iudgeth as I do. And as touchynge the question. What I shuld then say of oure forefathers, that euer sithe the tyme of Constantine themperour & Syluester the Bychope of Rome hathe alwayes in maner, bene seduced by the false doctrine of man: I can iudge, none other then the scrypture teachithe Bothe he that ledithe vnto damnacion, and he that is led. falleth into the pytte. And in the same place Chryste sayth, that it sufficeth the dysciple, to be as his master is Sainct Paul describeth the nature of such as preache false doctryne thus .2. Tim. 2. they leade vnto iniquite: and their communicacion, eateth as the disease of a canker. Meanynge that false doctryne, hurteth not onely hym, that is seducyd: but lykewyse suche as shalbe his hearers. And as this disease callyd a canker if it be in any part of maunes body, it infectith alwayes the nert partes vnto it as Galenues wrytteth de causis morborum: lykewyse Leonardus Fuchsius, De compendio medicine. And Ouidius thus. Vtque malum late solet, immedicabile cancer serpere, et illesas vitiatis addere partes: which is the same description of the disease writtē afore so doth false doctrine. And as euerye membre of man, maye be in daunger of this disease, yet chefye the members that

wan

wanteth synewes, and bones. Ut feminarum mamme, quod qare et lare sint, ac crassissimam aterbilis materiam prompte excipiant.

Euen so the preaching of false doctryne, may deceaue euery man, but specyally the symple and vnlerned, as it is to be sene at this day, the more petie euery where. Easier for a soule, that canne do nothing, but blisse a tubbe of water, to kepe an hundreth in supersticion, and the adulterous doctrine of manne: then for hym that is well lernyd in the lawe of God, to wynne ten vnto Christ. Not withstandyng I beleue, that in the middes of darckenes, when all the world (as far as manne myghte iudge) had sworne vnto the Bishope of Rome, that Christ had his electes, that neuer consentyd vnto hys false lawes, nether walked not, after straunge Gods, thoughe vnknowen vnto man, as it was in the tyme of Elie the Prophete. 3. Reg. 19. where god sayed, he hath preserued seuē thousād that neuer bowed their knees, nor kyssed Baall.

In euery age, so god preserueth some, that no false doctryne maye corrupte them: thoughe the nature therof be, as Paule sayth, to infecte as a cāker. So god impecheth many tymes, and would not thenges to execute their naturall operation, as we rede Exod. 3. where the bushe burned, and yet cōsumed not. Lykewyse of the thre childrē in the firy furnis, Dan. 3 and as Christ sayeth, Jo. 10. that hys shepe harkened not, vnto the voice of the false preachers. As many therfore, as died before vs, seduced by false preachers without penaunce, the scripture condemneth.

As many as beleued them not. but trusted to the scripture (or els deceaued, yet called to grace

before

before they dyed)lyue eternalle in ioy and solace and are saued, as Jhō saieth. Apo.13. in the blud of the lambe. I iudge therfore in this poynt, god to be nomore seuere, thē the scripture teacheth, wherin he teacheth vs, what we should beleue: and iudge of hym. Thus I haue spoken largely, trewly, to admonysh my good reader, to beware of mannes lawes: in the cause of religion. As touchyng the superyor powers of thearth, it is not vnknowen vnto all them that hath readen, and marked thi scrypture, that it appertayneth nothing, vnto their offices, to make any law, to gouerne the conscience of their subiectes, in religion, but to raigne ouer them in this case, as the word of God commaundeth. Deut.17.1.Re.12. 2.Par.8.Wap.6.

Howbeit in theyr Realmes, prouinces, and iurisdictions, they may make what lawes they wyll, and as many as they wyll. Commaunde them to be kept as long as it pleaseth them, and chaunge them at their pleasure, as they shall se occasion for the wealth, and commodyte of their Realmes, as we se in all the notable commune wealthes. Amonge the Greakes, and Romaynes wyth other. Vnto the which superioure powers: we owe all obedience, both of body, and goodes, and lykewyse our dayly prayer for them vnto almighty God, to preserue theyr honors, in grace, and quietnes: Ro.13 i.Tim.2.1.Pet.2. Mat.22. Mar.12. Luc.20. and as many dyuerse commune wealthes as there be, so many dyuerse lawes may there bee Howbeit, all Chrystened kynges, & kyngdomes with other magistrates, should raygne by one lawe, and gouerne the churches of theyr Realmes, solie by the word of

God, whiche is neuer to bee chaunged, as I declaryd afore in the diſtinction of godes law, that it is a rule neuer to bee chaunged, by ſuperioure power, or inferiour: Pſalm. 18. ℟. 118. So doth the holye Prophet Dauyd (that honored God, reuerenced the powers of therth, loued the commune ſort of people) teache. Pſal. 17. Shew me good lord thy way, & leade me in a ryghte pathe, for feare of thoſe that lay wayte for me. So commaundeth. Job capt. 22. to learne the lawe at the mouth of God.

I folow therfore the cõmaundemente of god, perſwading euery man to lerne hys fayth in his law as Moſes dyd. Deut. 31. cõmending ỹ lawe vnto the prieſtes, the ſonnes of Leui. Not onely that they ſhoulde know it, but to ſhewe it vnto thole multitude of the people: men, women, childzen, & ſtraũgers that they myght heare it, lerne it, feare the lord God, and obſerue his commaũdementes. So chryſt commaunded his Apoſtles to preache, and their audiens to heare, the thing he commaunded. Math. 28. Mar. 16. with what dyligence, and howe it ſhoulde be preached, lerne in the. 8. and. 9. chapter of Deeui.

Caput. ii.

Of the vſe of the lawe

It is well knowen by the places afore reherſed, that the lawe of God requirethe an inwarde, and perfecte obedyence, vnto the wyl of god, the whych thys nature of man corrupted bi Original ſinne can

cannot performe, as saynct Paule proueth manifestly in the.7.&.8.chapiter to the Romaines. There remayneth in man as longe as he liuethe ignoraunce, and blindenes, that he knoweth not god, nor his law as he ought to do. But rebelleth by contumacie agaynste God. For no man suffereth gods visitacions, punishmentes, with such paciens as is required. Nomā can abide to heare hys defaultes rebuked by the law, but hateth hys admonitours, and wold that there wer nether God, nether lawe so that he myghte vnpunyshed satisfy hys pleasure. Lykewyse the wil as frowarde, and peruerse that it wylleth nothyng of God, nor of his lawe so that if it demynyshe anye parte of suche goodes, or pleasure, as the world requireth, as we maye se, by daylye defeccion, and departure from the knowledge of Goddes worde, in those that ones were as ardent as fyer. But now as the Gardarenes dyde. Math, 8. Luc. 8. Mar. 5. They desire crist to depart out of their countrey, rather thē they wolde lost their swynne. Where is now the wil, ẏ frelē and Frankely should forsake al the goodes of ẏ world, & also thys mortal lyfe, rather thē to leaue Jesus Christe, whych as John sayth, only hathe the word of eternall life. cap. 6. It is not nede to proue thys peruersenes and wicked resistence agaynst god, & vertue by thexample of other: but eueri mā may find himself to much infected with thys disease, would he loke vpon his owne lyfe, and be as egall a iudge of hym selfe, as he is temerous in iudging of other. Then shoulde he fle the same ile in himselfe, that he seith in an other & euery man dampned before God, excepte suche

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as beleue in Jesus Christ, Rom. 5. And study to liue after the law. 1. Cor. 5. Luc. 1. Tit. 1. mat. 7. Psalm. 6.

Seyng the workes of the law cannot deserue remission of sinne, nor saue man, and yet God requireth our diligence, and obedyence vnto the Law: it is necessary to know the vse of the law, and why it is geuen vs.

The fyrst vse is ciuile, and externall, forbiddynge, and punyshed the transgression of politike, and ciuile ordynaunce, as Paule wryteth. 1. Timoth. 1. The lawe is geuen to the vniust. Wherfore God commaundeth the Magistrates and superiour powers of the Earth to punyshe the transgressours of the law made for the preseruation of euerye commune wealthe, as we rede, Deut. 19. Thou shalt remoue the yl, done in the commune wealth, that other may feare to do the same. Thou shalt haue no pyte vpon the transgressour, for suche pytye as is vsed of man against this commaundement towardes the transgressours: is rather a mayntenaunce of ile then workes of mercy.

The second vse of the law is, to informe and instruete man aryghte what synne is, to accuse vs, to feare vs, and to damme vs and our iustice, because we perfourme not the law, as it is requyred. Roma. 1. and. 7. how be it the lawe concluderh all men vnder synne, not to damne them but to saue them, yf they come to Christ. Roma. 11. Gala. 3.

These two vses of the law, appertayne as well vnto the infydeles, as to the fideles. To suche as be not regenerated, as to those that be regenerated, for those that she cannot bryngе to Christ she damneth.

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The thyrd vse of the lawe is, to shewe vnto the Christians what workes God requireth of them: For he would not that we should fayne workes of our owne brayns to serue hym wyth all: as the Bychoppes lawes that teacheth an other faythe, and other workes then the olde Testament or the newe, but requyreth vs to do the workes commaunded by hym, as it is wrytten, Math.15. they worchippe me in vayne with the preceptes of men. Therfore Dauyd sayth: thy worde lorde God is the lyght vnto my feete. Psal.119. By ỹ knowlege of this law, we iudge all other mennes wrytinges, Christeanes, and Ethnyckes, whether they wryte well, or yll. And without a right knowledge in this law, no doctrine can be knowē whether it be true, or false.

This law iudgeth, who defendeth the better part, Marcion, or Tertullion: Augustine, or Arrius, Christ and his apostelles, or Caiphas, and hys colege of scribes and pharyses: the poore preachers that wyth daunger of lyfe set forthe the glory of God, or the Pope wyth hys college of Cardinales: that wyth wycked lawes, studye to deface the glory, and maiesti of Christes churche, where and what is the Catholike church of the christiās: and wher the Synnagoge of Antichrist. No falshed can be hydde, yf menne syke the trueth wyth this lyght. If we examyne the deedes, or other mennes by thys lawe or Canon: we shal soone perceaue, whether they please God, or displease. If we be praysed, and haue an honest estimacion amonge people: bryngе both our conscyence, and prayse of the world, vnto thys rule of Goddes word: and then shall euerye manne iudge hymselfe, whether he bee

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inwardly the same man: that people esteme hym for outwardly. In case man, sustayne lykewyse dyspraysle, and contempte, of suche as bee in the worlde, yf the lawe of God bare testymony wyth hys conscyens, that it is rather the Malyce of the worlde, then hys demerytes, that oppresseth thus hys good fame wyth the burden of slaunder: he shall rather reioyce, that God hath preserued him from the crymes that he is falsely accused of, then impacyently suffer the malycyous worlde, malycyously to iudge God, to be euell, as it is hys accustomed maner.

Thys lawe iudgeth that Aristotell in hys morales teacheth better doctryne when he condemneth the eternall fact in case the mynde and wyl concur not to the doyng therof: then the Byshoppes in theyr decrees that attribute the remissyon of synne nether to contrycyon, nor fayth, nether to Christ, but vnto the external sprinkling of a drope of water. For thus they say of the water, and of the bread. In the exorcysme, or consecration of the water: Fias aqua exorcizata ad effugandem omnem potestatē inimici. &c. That is to saye. I conjure the: in the name of God, as it is at the beginning of the coniuracion, to be a water blessed, to expell al the power of the deuill. Of the bread thus: Benedic dómine istam creaturam panis, vt omnes gustantes exeo, tam corporis, quam animæ recipiant sanitatem. That is to say: Blysse lorde thys breade that as manye as taste thereof, maye receaue healthe, bothe of body, and soule. By thys lawe thou mayst iudge who defendeth the better opinion. Numa Domy that forbyd ymages: or else the Byshoppes.

pes lawes, that say Idoles can teache che vnlerned people, and be to bee vsed. Bryng the matter to iudgement, and se whyche opynyon Goddes law wil defend: Non facies, inquit deus, sculptile, aut vllam similitudinem. Thou shalt make no ymage. &c. Whose lawe is more consonante wyth Goddes lawes, the decrees, and preceptes of Cato, that sayth: Parentes ama, Magistratum metue. That is to say, loue thy father, & feare the Magistrate: or the Byshopes lawes that parke yonge chyldren in Cloysters that neuer know their parentes nede, and like wise exempt the Clergye from all obedyence of the hygher powers.

Goddes lawes sayth with Cato: Honora parentes, Omnis anima potestatibus supereminẽtibus subdita sit. Roma. 13. Exo. 20. That is to say, Honor thy father: and euery man bee subiect vnto the superiour powers. The Romaines Reprehend and dysposed lykewyse the tyranne Nero for his crueltye: and kylled the vitious Prynce Tarquinius Sextus for vltiatynge of the chast Matrone Lucretia. The bishops lawes sayth thus: Si Papa sue, et fraterne salutis negligence deprehenditur, inutilis, et remissus in suis operibus, et insuper a bono taciturnus, quod magis officit sibi, & omnibus, nihilominus innumerabiles populos cateruatim secum ducat primo mancipio gehẽne, cum ipso plagis multis ineternũ vopulaturus. Huius culpas est hic redatguere presumit mortalium nullus, quia cunctos iudicaturus, ipse a nemine iudicandus. That is to say, If the Pope care nether for hys owne health, nether for hys brothers, be founde vnprofytable and negligent in his workes, far-

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ther a man apte to do good (so I Englysh: taciturnus a bono .i. qui sua natura oī honestate, probitateque facile tacet) that hurteth himselfe and other: ledeth wyth hym, people innumerable, by legyons vnto the deuell, to be punyshed wyth hym, in paynes mooste dolorous for euer, beynge Pope no mortall man should presume to reprehende his faultes, for he iudgeth all menne, and is to bee iudged of no man. What law was there euer wrytten more pernicious, or contrary vnto Goddes lawes, then thys. Sirillus agaynste Julianum alegeth the wrytynges of the philosopher Pythagoras, who prouethe to be one onely God. who made, and preserueth only, the thynges made: so doothe Sophoclas: Cicero ii. lib. of the Nature of Goddes. i. lib. Tuscul. quest. i. lib. Delegibus Seneca, Vnto Lucilius Epist. lib. 15. Bryng these Ethnickes lawes vnto the word of God, with the law of Bishoppes that teacheth the inuocation and ayde of saynctes departed oute of thys woorld: and then thou shalt se, that the Ethnickes lawes are aproued by Goddes worde: and the Byshoppes lawes cōdemned. For Goddes lawes saythe: I am the lorde thy God, and thou shalt haue no more, before my face. Exod. 20. Deut. 5. and yf we prayt for anye thynge, Goddes worde commaundethe to aske in Christes name. John. 14. Seyng the knowledge, and vse of Godes worde is so necessarye, and onely telleth vs, what is good, & what is yle: what trewe, and what false: Euerye man should geue dilygence to knowe it: Setting al other busynes of the worlde aparte.

Caput. iii.

¶ A preparacion vnto the Ten commaundementes.

MOses before he repeteth the ten cōmaūdementes in the booke of Deut: Prescribeth certayne necessary rules, and instructions, whiche he vseth as preparatiues, & meanes, do dyspose and make apte the hartes of the people, to receiue this holye, and mooste blessed sermon of almyghtie God, the Ten commaūdementes, wyth condigne honor, and reuerence, and that this lawe, and preceptes myght worke their operacion, aud vertue in man, whiche is to purge, and clense the soule, and mynde, from all vnholsome, and contagious dysease, and syckenes of synne. And to preserue the body in health, and al honesty of lyfe.

As a purgation made for the bodye (whyche Galenus callethe humorum qui sua qualitate molestant, euacuationem. That is to saye, clensyng of suche humors, as be hurtfull) manye tymes worketh not hys operatyon, by reason of ẏ yle temperature of the bodye, or else of the region, that to muche, by reason of her, draweth humors of man, into thexteriour partes of the bodye, so the worde of God, poured into the eares, & vnderstandynge of man worketh not many times, his operacion, in clensynge the soule frō the humors, and corruption of synne: by reason of thile tēperature, and disposicion of the personnes, that vseth to reade, and heare the scripture. As the phisition therfore, geueth the paciēt, first some preparatiue to dispose, and make apte the body, to receaue the purgation wyth fruite, and

commodite:

commodite: so doth Moses prepare, fyrst to make his auditours apte to here the commaundementes, that afterward they might receaue the with fruite, and profyt. Howe to procede in the science, and practyse of phisike, lerne of Galens and Hippocr, or of suche as professeth that art. My purpose is, to shew how Moses procedeth in the celestial science of deuinite: to cure the soule of man. He prescribeth vnto hys audience. 7. rules, or precepties, wher with he prepareth the, vnto the receauing of the Ten commaundementes, and wythout them, it auayleth nothyng, to heare, or reade the commaundementes, or any other place of the scrypture.

The fyrst rule is: confidence, and a right perswatiō of Goddes word, that al his promises be trewe: and will doutles, geue the good promysed vnto the good, and the ill promysed vnto the ill, though it seme, neuer so impossible vnto the flesche. This preparatiue, is moost necessary, for all men, that will be the disciples, and hearers of Goddes word. For when men thynke ỹ God is not in dede, as seuere, and wyll punyche synne. according as it is written in his commaundemē tes: and likewise fauour, and preserue them that feare him they neuer take profyte, nor neuer shal do, in hearyng, or readyng the scripture, for they haue no more credence to it, then to a vayne and faythles tale. Thys mysbeleue, and incredulite towardes goddes word: is thoccation, and let, that the word heard, or readen, worketh not his operatiō, and the mā no better at night, then in the morwyng: in age, then in youth. Moses therefore perswadeth them vnto a certaine right cōfydēce, saying, Exce de: in cōspectu vestro terram,

venite

genite et possidete terrã, quam iurauit dominus patribus vestris Abrahã, Isaac, & Iacob, vt daret eis atque semini eorũ posteos Deut.1. That is to say behold, I haue presented before your face, the land which the lord promised to geue vnto your fathers Abrahã, Isaac, and Iacob, and to theyr posterite: come and possesse ye the land. Iacob, and his posterite were in suche bondage in Egypt, that it semed impossible that euer they should possesse the land of Canaan, promysed by God. Reade the.14. fyrst chapiters of Exod. and se. Then as thou canst not chose, but beleue him to be true in thoose promisse of his helpe, towardes the good, so beleue him, that he wyl lykewise punyche the yle, thoughe he suffre, and dyssemble for a tyme at our synne, to call vs vnto penaunce. Ro.1. yet at lengthe we shal be assured, he will kepe promes as well in punyshing the yle: as in doing good, to those that repent. If thou reade the scripture: thou shalt fynde examples of boothe howe he fauoured, and kept promes, wyth the good, and the bad. Noha saued, and hys famyle, the hole worlde damned wyth water: Lot saued, and the cityes burned. Iosua, and Caleb entred the londe promysed: all the rest dyed for their synne in the desert. If thou canst not reade to stablyche thy fayth in the word of god, yet canst thou lacke no maister, to teache the thys confydence in God. Turne thyne eye, of whych syde thou lyste vp, or downe. Behold the byrdes of the ayre, and the floures of the feld, Mat. 6. Luc.12. and acknowlege, not only ỹ power of God, that made them: but also hys prouidence, in fedyng, and apparellyng them, for they bee seales, and confirmations of Goddes promyses

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that wyl clothe the, fede the, and helpe the, in all necessytes. They were not created, only to be eaten, and spelled vnto: but to teache the to credite, and beleue Goddes promises Mathew. 6. Luke. 12.

The seconde rule, or preparatiue is: that thou haue a ryght opinion of the magestrates, and superiour powers of therthe, that thou geue thē no more, neyther no lesse honoure nor reuerence, then the word of God commaundeth. This he declareth by the. 12. Prynces that were sente to explorate, and searche the priuities and condiciō of the land of Canaā, two of thē perswaded the people to beleue Goddes promes, & not to feare the people that dwelled in the lande, vnto these Godly prynces, was no fayth, nor credyt geuen of the people. The Prynces that perswaded the thyng contrary vnto God, were beleued of the people, and their counsell admytted. By thys we learne, that suche Magistrates, as perswade the people by Goddes word, should be beleued and obeyed, the other not, in the cause of conscyens. There must God only be heard. Act. 5. Mat. 10. Or els people shall fayle of a ryghtfayth, for he that knoweth not, what hys dwetye is to God, and hys lawes: wyll beleue rather aye wyth hys forefathers: then the truth wyth the word of God, and thys mā is no mete auditour nor disciple of the word of God.

For lacke of this preparatiue, the world, hath erred from the truth this many yeares, to the dishonor of God, and daunger of Christian soules. Menne doth not looke what Goddes word sayeth, but extollethe the auethoryte of mannes lawes, preferrynge the degree of a generall

or prouincial counsell before the word of God, whych hath brought thys abhominacyon and subuersyon of al godly doctryne, into the church of Christ.

The thyrde preparatyue, is obedyence: both vnto God and man. It were as good, neuer to reade the scripture, nor to heare sermon, excause we mind not to obey vnto the word of God spoken, or readen. Therfore doth Moses abrayde, and reprehende them. Deu. 1. when they knew ỹ land to be good, by the frute that the. 12. prynces broughte vnto them, they woulde not procede forthe in their iourney to possesse the lande, but murmured agaynst God, wherefore they perysshed in the desert. Therfore, we must bring with vs vnto the reding of the word of God, obedience, and be ready to do euery thing, it commaundeth, thoughe it seme neuer so dyffycyle, as Abraham dyd in leuyng hys countrey. Genes. 12. and offryng hys sonne. Genes. 22. and as Christ commaundeth all that wyll be hys Dysceyples, Math. 10. Luck. 14. the thing that GOD commaundeth must be obeyed, what daunger so euer happen. Yea yf it be the lost of our lyfe. Luke. 9. 17. Math. 16. Lykewyse the commaundemente of the superiour powers, and no man should detracte, nether deny his obedience because he is a Christian. 1. Pe. 2. Ro. 13. Ephe. 6. Col. 3. Tit. 2 not only wyth eye seruice, but from the hert, sustayning not only suche charges as the necessytes of the commune wealth shall require, but also with life, to defende the same, not refraig how strong an ennemy is agaynst hym, nor how many: but rather to consyder, howe strong God is that hath promysed to preserue euery mannes

right, and geuen commaundement that no man shall do the other wrong. Deut. 5. Exo. 5. Non facies furtum, commit not theft agayne: Honora parentes. Honor thy father. The which commaundement requyreth obedyence to all superyour powers. Only obey the word of god, what so euer shall happen vnto man, in hys godly vocation as Moses cõmaunded. Deut. 20. Yf thou see horsmen and charlotes more then thou haste, feare not god is with the, as we haue example in Abraham, Gedeon, Josaphat and others.

The fourth preparatyue is, that they should obserue the commune lawes vsed amonge all people whyche is called ius gentium, that they should peaceably passe by the possessions of the children of Esau the Mount Seir, and likewise by the Moabites, not to molest thẽ, neither their goodes, but bye such thinges as the wanted for money, tyl they passed their lymites, and bondes the whych lawe bounde them, not to spoyle, rob, and burne, where so euer they came as well theyr frendes as theyr foes, as it is vsed in our tyme amonge Chrystianes, that saye, silent leges pater arma. That is to say: lawes be dispẽses with all in the tyme of war. Contrary vnto this deuillyche opinion, God requyred them to passe as trew men, and not as theues, as those that were obedyent vnto all honest, and godly lawes, and not as exempt and priuileged persones from all vertues, and godlynes.

The fyfte preparatyue is, that they should esteme thys doctryne of the commaundementes as it was worthy. And declared the estimation therof with many reasons. The fyrst, of the vtilite & profyte that it bringeth, whereof he speaketh

ſayth in the.4.Chapt.Deut.Ver.eſt ſapienta,et intelligẽtia veſtra coram populo.That is to ſay thys is your wyſdome, and prudence before the people:this is the doctrine onlye and lawe that teacheth howe to lyue well, and to auoyde the diſpleaſure,bothe of God and man, and leadeth to eternall felicite.What other people is ther of the world,ſayth Moſes,that hath theyr goddes as preſent,as our Lorde god,as many tymes as we inuocate and call vpon hym.Thys doctryne was geuen from heauẽ,and the auctor therof is God.A doctryne alwayes to be learned and obſerued not in Paper,or parchemente,but in the heart of man.And dayly taugh vnto the world, as the maner of the geuyng of it declareth Exo. xxix.vnto all the people it was preached, not in an obſcure,and darke place:but in the mounte, clerely an openly that no man ſhould dout of it as thoughe it came oute of Trophonius caue, ſayncte Patrice purgatory,or the priueye chambre of the Bychoppe of Rome.Bothe the lawe, and the law geuer,knowen of al the people.Minos was familier wyth Iubiter, as the Poetis fayne,Numa had communicacion wyth Agera the Goddes,but no manne was recorde therof. He myght therefore fayne what he lyſte.As many ſuperſticion Hypocrates hath done.

There appered vnto Gregorye a chylde in the bread of the aulter,the whych vpſyon yf it were trewe was deuyliſhe,and wroughte by the deuyll to deceaue the people of God.Brygitta ſawe lykewyſe in her contemplacyons wounders.The Bychopes in their decreatalles ſeith lykewyſe merueyles and myſterys that no man els can ſe:except he be ſworne to renounce god-

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des lawes. For they teache one faythe, and the gospell an other, one kynde of good workes, and Chryst an other.

Thys lawe, is of an other sort, and perfection openly manyfested by God, not vnto one prynce or seruyd manne, not vnto, 12. or, 70. heades and principalles among the people: but vnto all the hole congregacion, and not sodenlye but wyth greate deliberacion, and preparatyon of the people for the space of thre dayes: Exo. 19. thys lawe therefore Moyses wouide the people to esteme as a thyng of all thynges moste to bee esteemed. As they do nothinge at all, that say the Scripture containeth not, all necessary doctryne for the healthe of manne. But nedeth mannes decrees.

The sixte preparatiue is a trewe, and ryght vnderstandyng of the law. Not to constrayne y letter agaynst the mynd of the texte, but beholde alwayes the consent of the Scripture, and to do no wronge vnto the auctor thereof.

Somme men call thys a dispensacion of the lawe: when the extremite therof cannot with iustice, and equite, be executyd agaynst the trauns gressour, as we se Deut. 4. where Moyses appoynteth certayne Cityes, to bee as refuges, or sanctuaryes for them, that by chance or agaynst theyr wyll shouide happen to kyl any man. The lawe is, that whosoeuer shed the blood of manne shall satisfie the law wyth his blud agayne: Ge. 9. Math. 26. Apoc. 13,

Thys lawe extendeth not as farre as the wordes sound: but as farre as the mynde of the letter permytteth, that is to saye, vnto suche as of hatred, rashe, and wylful madenes, or to satys

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fye an yle and vndigested passion, that hateth hys neyghboure, kylleth hys neyghboure, contemneth God in the superioure powers, who shoulde reuerence and punyshe the ille doar, and not he hym selfe. Those, and suche lyke, shoulde suffer deathe agayne: and not suche as kyll agaynst theyr wyll. Thus dothe the scrypture of God interpretate it self, and sheweth how euery law shoulde be vnderstand. The which is a very necessary rule, and precept, to be alwayes obserued euery where, lest the figure, and force of the letter should do iniuries vnto any circumstãce of the texte. Therfore I woulde euery man in ꝑ readinge of the Scripture, shoulde marke two thinges, in euery doutful texte.

Fyrst the consent of othee places: then the allegorye of the letter. As for an example. Thys proposition. Math. 26. thys is my body: fyrst loke the other places of the scripture, what christes body is, and what qualites it hathe, howe it was conceaued and borne, and whether it is ascendyd: then thou shalte by the consent of other places, be constrayned to vnderstand these wordes accordyng to the analogie, or proporsion of fayth, and not after the letter. Then consider by the scripture why Christ by an Allegory, called the breade his body, and the wyne hys blonde. Then it shalbe easye to vnderstand, that they be rather confirmations of our faythe, then the bodye it selfe. Sacramentes, and memoryalles of the thynges paste, and not the thyng they represent, and signifie, Rom. 4.

The seuenth preparatyue is, to adde nothing vnto this lawe nether to take any thyng from it Who can be a conuenient disciple of God, and

des lawes. For they teache one faythe, and the gospell an other, one hynde of good workes, and Chrysti an other.

Thys lawe, is of an other sort, and perfection openly manyfested by God, not vnto one prynce or seruydmanne, not vnto, 12. or, 70. heades and principalles among the people: but vnto all the hole congregacion, and not sodenlye but wyth greate deliberacion, and preparatyon of the people for the space of thre dayes: Exo, 19. thys lawe therefore Moyses wouldе the people to esteme as a thyng of all thynges moost to bee esteemed. As they do nothinge at all, that say the Scripture containeth not, all necessary doctrynе for the healthe of manne. But medeth mannes decrees.

The sixte preparatiue is a trewe, and ryght vnderstandyng of the law. Not to constrayne the letter agaynst the mynd of the texte, but beholde alwayes the consent of the Scripture, and to do no wronge vnto the auctor thereof.

Somme men call thys a dispensacion of the lawe: when the extremite therof cannot with iustice, and equite, be executyd agaynst the traunsgressour, as we se Deut. 4. where Moyses appoynteth certayne Cityes, to bee as refuges, or sanctuaryes for them, that by chance or agaynst theyr wyll shoulde happen to kyl any man. The lawe is, that whosoeuer shed the bloud of manne shall satisfie the law wyth his blud agayne: Ge. 9. Math. 26. Apoc. 13,

Thys lawe extendeth not as farre as the wordes sound: but as farre as the mynde of the letter permytteth, that is to saye, vnto furthe as of hatred, rache, and wylful madenes, or to satys-

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fye an yle and vndigested passion, that hateth hys neyghboure, kylleth hys neyghboure, contemnethe God in the superioure powers, who shoulde reuerence and punyshe the ille doar, and not he hym selfe, Those, and suche lyke, shoulde suffer deathe agayne: and not suche as kyll agaynst theyr wyll. Thus dothe the scrypture of God interpretate it self, and sheweth how euery law shoulde be vnderstand. The which is a very necessary rule, and precept, to be alwayes obserued euery where, lest the figure, and force of the letter should do iniuries vnto any circumstaũces of the texte. Therfore I woulde euery man in ꝑ readinge of the Scripture, shoulde marke two thinges, in euery doutful texte.

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The seuenth preparatyue is, to adde nothing vnto this lawe nether to take any thyng from it Who can be a conuenient disciple of God, and

hys doctrine, that beleueth not all thynges and euery thyng necessarye for the saluation of man, to be contayned openly, and playnely, in ỹ scripture Canonicall. Or how can he be a Christyan man that beleueth one commaundement of god, and not the other. He that sayde, thou shalte haue but one God, sayeth lykewyse, thou shalte nether adde, nor take any thinge from the scripture. Deut. 4. But shalte obserue it, as it is geuen. So sayd Christ. Math. 28 so sayeth saincte Johñ. cap. 21. Likewise in the reuelations of Jesus Christ our redemer. cap. 22. What is more necessarye for hym that wyll reade the scrypture or heare it preached, thē thys preparatiue. Fyrst to be perswaded that all verytie, and necessarye doctryne for oure saluation is conteyned there in, and that the holye Churche of the Patriarches, Prophetes, and Apostelles beleued, preached, and dyed for the same, and in the same doctrye. Yf thy hert be not thus prepared: but iudgyst that gods law conteyneth one part of such doctryne as is necessary for mannes saluacyon: and the Bysshops lawes an other part: thou cōtemnest and dyshonorest the hole lawe, and geuer therof, and offendest the commaundement geuen. Deut. 4. 12. and Prouerb. 30. rede dylygently those places. Farther remembre that this opinyon is so vngodlye that the whole scrypture endeth wyth this sentence: yf any mā adde vnto the worde of God, God wyl put vpon him all ỹ malediccions conteyned in the boke. And if any man demynyshe anye thynge, of thys prophecye, God wyl take from hym suche parte as he hathe in the boke of lyfe Apocalips. 22.

The

Caput. iiii.

I Am the Lorde thy God, that brought ỹ out of Egipt from ỹ house of seruytude. Thou shalt haue no straunge gods before me.

THis precepte or commaundemẽt hath two mẽbres. The fyrst requireth that we accept accompt, and take ỹ god ỹ made, and preserueth al thyng, the God Sadai, omnipotente and sufficient, not onely to be god but also to be our GOD, that helpeth vs, succoureth vs, sauyth vs, and onely defendeth vs. The seconde parte forbyddeth all false goddes. Thys fyrste parte is the ground, origynall, and foundacion of all vertue, godly lawes or Christiane workes. And where vs thys precepte and commaundemente is not fyrst layde, and taken, as the onelye well whereof spryngeth all other vertues, what so euer be done seme it neuer so gloryous, and holy vnto the worlde it is nothīg but very superstycion, and ypocrysye as Paule sayth. Ro. 14. Ehze. 11. What putteth dyfferẽce betwene the deathe of Socrates, and Esaias: Diogenes, and Hieremie: Sophocles, and Zacharie, Euripides and Steuine: Homere, and sayne John Baptist: sauing onlye ỹ knowledge and confidence in this commaundemẽt: I am ỹ lord thy god. What differẽce were there betwen the Churche of the phariſes, Scribes, and Hypocrites, & the church of god were not the knowledge of thys cõmaũdemẽt, that containeth two most necessary thinges, The trew knowledge of

God, and the trewe honour of god Deut. 4. 12. Exo. 19. 20. Gen. 12. 17. The whych foundatiō, & grounde of our religion, both the Testamentes euery where teachyth. Also the ymage of God in our soule thoughe we bee borne in seruitude of synne and blynd vnto all godlines: suche a sparkell, and dimme light not wythstandyng remayneth in the soule, that our owne conscyence crieth out against vs, when we vtterly conkēne, the reuerence, and deuine maiestie of God: as it appereth by the horryble, and fearefull death, of such: as thought it more easye to destroye theyr owne lyuyng bodyes, then to endure the conflict and dolours of theyr owne conscyence wyth the iudgement, and contempt of Goddes lawes, as it is to be sene leuig prophane examples a part in Saull, and Judas: wyth all other such in our tyme, that are the causes of their owne death.

The subtilties of the deuell must bee taken hede of therfore, and knowen betime, lest he shew vs God in another forme then he sheweth hymselfe in hys word and this commaundement. Where he sayth that he is our God, to saye: as well redie to punische vs, yf we cōtemne him: as to healpe vs if we loue hym. The deuell goeth about an other thyng: and would all men, as long as they haue a purpose, & bent wyl to synne, thynke that God is a mercyfull God, a gentle, swete, and liggie god, that wynketh, and wyll not see the abhomynation, and accustomed doynge of ile. But when the conscience feleth the displeasure of god & seketh redresse, he amplefyeth, and exaggerateth the greatnes of synne, sheweth it as fowle, & as horrible as it is in dede, and more extenuateth the mercye of God, maketh hym

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then a cruell, & an vnmercyful tyrant, as impossyble to obtayne mercy of, as to sucke water out of the drye pumpesse, or burnyng cole. Wherfore seyng hys maiestie is inuisible, and cannot bee knowen of mortall manne as he is: and likewise because man geueth lytle credyte, or none at all vnto hys blessed worde he presenteth al his workes, heauen and Earthe vnto manne, to bee testimonies, and wytnes of his greate power, that manne seynge those creatures, and wounderful perseruation of the same, myghte thynke vpon God the maker of all thynges, and thanke hym wyth all the hart: that he would saye these wordes vnto him a vyle creature, and wormes meat I am the Lord thy God, by his workes he shewes hym selfe thus vnto Adam. Gene. 2. and vnto the naturall phi. Ro. 1. also vnto euery resonable man Deut. 30. howe be it so far hath the deuyll blynded many (would to God only the infidels, and not such as bee accompted Christians) that they take as muche knowledge of God by the contemplacion of his workes, as Midas the kyng by the contemplacyon of his gold. Wherfore seyng we beleue wyth suche difficultye thys word of God, I am the Lord thy God: and the deuyll hath blyndfolded, and dared our syghte and so bewytched all our senses, that we heare nor see any thynge to the glorye of God, and saluatyon of our soules: he addeth yet other testimonies to certayne vs that he is our God, and leueth nothyng vndon, that might draw vs vnto a firme, and constante beleue in hym: settynge before oure Iyes the glorious and wounderful delyueraunce, and defence of the people: whan he brought them out of Egypte. Suche testi-

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monyes added he vnto thys worde, to stablyshe our fayth alwayes. To Adam, and Abell, when the fyre from heauen burned theyr sacrifyce Gene. 4. 9. 17. Exod. 12. so vnto vs: vnto whome he hath geuen the same word. Ro. 1. hath geuen for the confirmation therof hys deare sonne Jesus Christ, borne, dead, and resuscitated from death to shewe vs him selfe and to teache vs that he is our God to saue vs from the seruitude of hell, and synne, and to healpe vs as many tymes as we call vnto hym in Christes name. For onely in hym we come to thacknowlege of god that he wyll be our God. Though the Jewe, and the Turke, knowe there is but one God, and after their religion would honor hym: yet doute they whether he taketh cure of them, wyll heare their peticions, wylbe honored of them, and howe he wylbe honored. For they haue not the worde of God, as Christ gaue it but as they falsely interpretate it, to the contumelie, and dishonour of Christ. But we knowe hym to be our God as thys commaundement sayth: in Christ Jesu, John. 1. Mat. 11. Jo. 16. When we haue a true knowledge of hym by hys worde we must geue hym the same honour, that hys commaundement requireth, to saye: obedyence and feare, fayth, and loue. Repete the wordes agayne of the commaundement, and marke them. I am the lorde, thy God. If he be lord: then hath he power ouer body and soule: obey hym therfore, least he destroy them both. Thy God if he be God, al thinges be in hys power, and hath sufficyent, both for the, and al other, and wyl geue it the, because he is thy god. He needeth for him selfe nether heauen, nether Earth, nor any thyng, that is there

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in,and to put the out of dout thereof,he brought not onely the people out of Aegypt, to warrant his promysses:but also sende hys onely sonne,to dye for thy sake, that he myghte be thyne, and thou hys.Rom.6.Esa.53. Theffect now of this part of the commaundemente is:to declare, and bring mā vnto a knowlege of God as ye se. And once knowen by hys word,requireth also manfes dewty,to honour hym,in trewe,and perfyte religion,the which consysteth in feare,faith,and loue,the which thre poyntes Moses diligently, and at large declareth, in the .6.7.8.9.10.11. Chapiters of Deut, and dooth nothynge els in all them, but expounde thys fyrst commaundement. I wyll shewe the partly how, and then rede the places,and lerne more by thy selfe. In the beginning of the.vi.chapi.he sheweth wherfore thou shouldest feare hym, and kepe his commaundementes,saying:it shalbe to thy prosyte. Thys is the maner of all men, that wouldе haue anye thyng done: fyrst to shewe what profyte folowseth the doyng of it:that the commodyte, myghte excitat the mynde,and study of hym that should doit.Moses sayth it shal be well with the, god wyll multyplye thy sede,and geue the a lande flowyng with milke and honey. Now yf thou feare the lorde god,this shalbe thy rewarde, and the same selfe promes thou shalt fynde many tymes, annexed with the feare of god, before thou come to ỹ ende,of the.11.chapiter,al health,and ioy followeth the feare of God. Marke those wordes wel,and print thē in thy hert, feare of no ile,nor sickenes,contagious ayer,or disease:so thou haue thys medycine of Goddes feare, in thy soule which preserueth health,and expulseth all diseases

ses. Galenus hath wrytten bokes de tuenda sanitate. That is to say to preserue health. So hathe Hippocr. Cornelius Celsus and other. Thei prescribe those syxe thynges to be obserued as many, as wold lyue in good health. The temperature, and cõdicion of the ayre. 2. Moderate vse of meate, and drynke. 3. Moccion and exercyse of the body and rest of the same. 4. Slepe & watche as the complection by nature shall in tyme conuenient requyre. 5. fulnes and Emptenes of the body Gale. lib. 2. aph. comment. 17. et lib. 2. de Compos. medic. 6. perturbations, and passio of the mynde. For many hath dyed wyth suche passyons of the mynde with soden sorowe as. P. Rutilius. Plineus libr. 7. Capi. 36. and M. Lepidus. Some wyth soden ioye as the Noble women Policrata, as Arist. wryteth. So dyed Diagoras as Gallius wryteth lib. 3. Capi. 15. and other as ye may rede Plin. lib. 2. capi. 53. Valar Max. lib. 9. cap. 12. Some dyed for shame as Diodorus Plin. lib. 2. cap. 53. Homere Vale. lib. 9. cap. 12. The physycyons promyseth health yf these. 6. rules be obserued. But God sayth al those be innayne without the feare of him Deu. 27. 28. 30. there se the word of God. And loke the second boke of the kynges cap. 24. How it was proued true, where as the pestilence infected the hole lande of Canaan, frome the Lyte of Dan, vnto ỹ Lyte of Berlabee, in there daies, so that there dyed. 70 thousand mẽ in that shorte space. In the ende of the. 6. chapiter of Deu. Moses exorteth the people to feare God, to auoyd the punyshement, that foloweth the contempt of Godes commaundemente, and thys is the moost apte, and best way, to perswade people, that fe-

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reth for no vertue, nor wyll not be moued wyth any promesse, or rewarde, that foloweth well doyng. I am a Jelous God, and the lorde thy God is in the mydle of the. Whych wordes dis clareth, that when people wyll not obey hys cõmaundementes, and receaue hys loue, and fauour: he wareth angry, and vseth thextreme remedye, the skurge of aduersyte, that who so euer wyll not wyllyngly by fayre meanes bought, by forse shalbe cõstrained to breake, for nothing cã resist, when he wyl punysh. The fyrst point therfore, of religion, is the feare of God. The second is fayth, and confydence in hys word. Therfore sayth Moses. Audi Israell, dominus Deus noster vnus est. That is to say: Here O Israel, the Lord, our God, is one God. Deut. 6. in this one God, thou shalt put al thy trust, and beleue. To perswade this fayth into theyr hertes Moses put not onely the delyueraunce out of Egypte before theyr faces. But also the Seuen moost myghty prynces of the world. Hyttheum, Girgaseum, Nemorreum, Cananeum, Pherizeum, Hineuin, and Jebuseum. Deute. vii. and in the same Chapiter he repeteth and inculcateth into the eare this religion and faith, saying: scias et aque quod dominus Deus tuus ipse est deus, Deus fidelis. &c. That is to saye, knowe thou that the Lord, thy God, he is thonly & trew God, and so forth. Then rede vnto the ende of ẏ ii. chapter how busy and diligent Moses is, hepyng argumente, vpon argumente to perswade the people to beleue God, and hys word, and to stablyshe thys commaundement, and roote it in ther, and our heartes. All the workes of God Heauen and Earth, all the myracles wroughte

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in the olde Testament, and in the new, were don to proue vnto mortall man thys precepte to be true. I am the Lord, thy God, and by none other thynge but interpretacyons of thys commaundemente to stablyche the veryte of this word. The thyrde is loue, wherfore he sayeth loue the lorde, thy God wyth all thy heart, all thy soule, & with all thy power Deut. 6. Moses in thend of the chapiter, sheweth wherefore thys oure God should be loued. He wyl geue you sayth he ꝑ lād that ye neuer deserued freely for hys promesse sake. And in ꝑ. 7. chapiter, he promyseth to destroy a people more stronge thē they be. In the. 8. chapiter he saith that he fed them in the wilderneſſe, wyth meate from heauen, whyche they, neyther theyr fathers neuer knew. By these & other many reasons, he prouoked the people to thys part of relygyon, the loue of God. In case any benefactour, or he that doeth good to another, to be beloued, specyally thys our God is to be loued sayth Moses. We maye lykewyse consyder hys benefytes towardes vs and so expulse thys detestable and horryble vnkyndeneſſe towardes him As is the leauynge vnto vs of the scriptures wherby we know hys blessed wyll for the grace of the holy goſt that leadeth vs to knowledge, defendeth vs from ile, and preserueth vs in vertue. The greatest Argument of all, the byrthe, and death of hys onely sonne, geuen for our redemption. Then doth Moses teache howe we should loue him. Deut. 6. wyth all our heart, all our soule, and all our force. Of these partes consysteth man, for the heart is the oxygynall of all affectes and desyres, when the lawe requireth the loue of God wyth all the hearte, it requireth

all meanes affeccion to be sincere and pure, and holly directed in to the loue and obedyence of God. For he is a gelous god: he is not content wyth the fourth part, or the halfe, but requireth the hole harte mynde, wyll, affeccyons and lyfe of manne. He is not content that we loue hym, wyth one part, and the worlde with the other. These wordes forbyddeth not, but that we maye loue oure honest frendes, parentes, and other as it is wrytten. Exod. 20. Deut. 5. so that there loue be in GOD, and for God: not equall, nor aboue the loue of God. If Electyon happen, that in the louyng of the one, folow the hatred of the other: thou arte bounde to hate thy father, thy frendes, and also thyne owne lyfe for the loue of God, Marth. 10. last of all thou must loue him with all thy herte. by the whyche worde is vnderstonde all the powers boothe of bodye and soule, the sences interioure, and exterioure what so euer they be, and as the holy ghoste hathe gyuen theym, so that neyther the inwarde manne, neyther the vtwarde manne be defyled by synne, as Saynct Paule sayeth. 1. Thessalo. 5. These wordes must be thought vpon: that man applye the gyfte of the holye ghost a ryghte to the glorye of God and profyte of hys church: wherof we be all membres, one hathe the gyfte of prophecye, to iudge of thynges to come: an other of knowledge to open the misteries hid in ȳ scripture, an other the gyft to comfort, and geue consolacion to the afflycted, the other the gyft truly to dyspence and distrybute the goodes of this worlde wyth out fraude, the other the gyfte to perswade by the worde of god people to amendement of lyfe wyth the tonge, an other wyth

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the pen, euē the gyfte to ſerue God in the miniſte
rye of the churche, the other to ſerue God in the
miniſterye of the commune wealthe, the one apte
and ſtrong, wiſe & prudent in affaires of warre,
the other to kepe good rule and gouerne in pea-
ce, ethone apte to one thyng, the other to another.
Euery man therfore remembre thys commaun-
demente. Loue God wyth al thy forſe: and ap-
plye the gyfte that the holye goſt hath geuen the
to the glorye and ſeruyce of God. It is an horry
ble ſynne before god, thabuſe of hys gyftes whe-
ther they be of the bodye or the ſoule. Matth. 25.
Moyſes nowe as thou ſeeſt, hath taughte vs to
knowe God, and ſhewed vs howe to honor hym
in fayth, feare, and loue: and ſhewed manye rea-
ſones why we ſhoulde geue hym thys honor and
obedience: ſo that the fyrſt parte of the fyrſt com-
maundemente, I am the Lorde, thy God: maye
be vnderſtande of euerye man that is wyllynge
to knowe God and his owne ſaluacyon. Be-
fore he expoundeth the ſeconde part of the com-
maundement. Thou ſhalt haue no ſtraunge god
des before me: he admonyſſhethe the people of a
very neceſſarye doctryne. That is to ſay: howe
they ſhould behaue them ſelfes in proſperyte and
wealthe: and vſe the commodytes of thys world.
We knowe by experyence and daylye proue that
nothynge more wythdrawethe manne from the
honoure, loue, and feare of GOD, then thoſe
two, felicite, and aduerſite. As Chriſt teacheth
oure ſauiour. Matth. 13. Marke. 4. Luke. 8. by ꝑ
ſimilitude of hym that ſowed and parte fell by
the way ſide, part vpon the ſtones, parte amōge
the thornes. By the ſede in the ſtonye grounde
Chriſte vnderſtandethe ſuche as loue his worde

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for the calamities, and affliccyon of this worlde By the sede amonge the thornes suche as heare the worde of god: howe be it, it bringeth forth no fruyte by reason of the cares of thys worlde, and deceate of ryches. Moses therfore sheweth lyke a good Prynce and faythfull preacher what is to be done in bothe these states, and condycyons of lyfe, in prosperyte, and aduersyte, so that yt thys counsell be folowed: there is neyther prosperyte, neyther aduersyte, can withdrawe man: from the wyl and pleasure of GOD. The fyrste doctryne to kepe man frome the displeasure of God in prosperite is wryttē. Deut. 6. Erit, cū introduxerit te dominus Deus tuus in terram, quam iurauit patribus tuis, Abraham, Isaac, et dederit tibi ciuitates magnas atq; bonas, quas non edificasti: Domos quoque plenas omni bono, quas tu non implesti, et cisternas excisas, quas tu non effodisti, vinas et oliuas, quas non plantasti, comederis que et satiatus fueris. Cauebis tibi ne forte obliuiscaris domini, qui te eduxit de terra Aegypti, de domo seruorum.

☞ That is to say, when the lorde, thy god shall bringe the into the lande, which he promysed to thy fathers Abraham, Isaac, and Jacob, and shal geue the great cytie and good whiche thou neuer buyldeste, howses furnysshed wyth all necessaryes, whyche thou replenysshedes not, and water pyttes that thou dyggest not, vynes, and olyues that thou plantest not, and thou eate and be satysfyed beware thou forgette not the Lorde, that brought the oute of Aegypt, from the house of seruauntes. Here seest thou what daunger and peryl is anexed wyth aboundaunce and

prosper

prosperous fortune is, thys worlde, and howe commune an ile it is: in maner taking effecte in all men that possesseth the goodes of the worlde. As Esay sayth: let vs eat and drynke, to morow we shall dye, As Moyses sayth Deut. 32. the people replenysshed themselues wyth the gyftes of GOD, and rebelled, vsynge prosperyte and good fortune forsoke god. And Luke. 12, the rich man sayde. My soule thou haste greate rytches and shalte vse them many yeres: take thyne ease, eate, drynke, and be merye. By these examples thou seyste that Moses prescribed not wythout cause thys regle, howe to vse our selues in prosperyte. The which rule contayneth two preceptes: thone to vse moderatly the gyftes of GOD and not to abuse theym: the other to acknowledge them to come from god and to put no trust in them. The ryches of the worlde abused engendreth pryde, and forgytefulnes of GOD. Therfore Moses admonisheth chiefely manne in hys wealthe to beware he forgyt not GOD. And in the. 8. chapt. he sheweth the cause wyche shoulde not gloryfy, nor trust in them, all thoughe they be most iustlye and ryghtwyfly gotten. God geueth thē sayth he, and be not gotten with our labors and payne. I know what men are wont to say, whē they heard any of these new gospellers, ỳ a riche man acknowledged not god for god, & confesse the same vnto other. So much maye euerye manne that is not out of hys wytte confesse. Dauid saith not, the foole sayth with his tonge there is not god, but in his hert. Psal. 12. verely to acknowledge only god to be God, onelye to truste vnto hym, and not vnto ỳ creatures of the worlde it is a rare thynge in prosperite, few thynke

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by how smale a thede al the certayntie of riches hangeth, and that sodeynly they maye perisshe then shoulde menne mooste suspecte the fortune of thys world when she smyleth mooste, because she is brutel and vnconstant as the Poet Horace teacheth when prosperite promyseth securyte and rest in the goodes of this world: it is a hard thyng, and rare, veerely to thynke onely God to be thy geuer therof, and canne sodenly take the thinges away that hath ben gathered wyth great payues and trauelles. Therfore he maketh many times of a riche mā a pore mā, of one that ruled all contemnyd of all, of Crœsus Irus: so punysheth because men folowyth not thys precept and commaundement of Moses. abuse not the gyftes of God, and forgyt hym not in the time of prosperyte. The other impediment that ledeth vs from this religion of God feare, fayth and loue: is aduersite. Wherof he speaketh capi. 8. Deut. God led the. xl. peres in the desert, to punyshe the, and to tempt the, to knowe what was in thy heart whether thou wouldeste kepe hys commaundement or not. Punyshed the, and suffred the to hungre, fed the from heauen, which meat thou knewist not, nether thy fathers knewnat, to declare vnto the that man onely lyueth not by breade, but by all thynges that procede from the mouth of God, lyueth man. When man is oppressed with aduersites, and trouble in this lyfe: then commeth thoughtes as thycke as heyle whether God loue hym that is punyshed: disputeth why and what shuld be the cause of these troubles, and aduersite, then he reuolueth, tossith and turneth bothe the nature of God and manne in hys cogytacyons: knoweth God to

delite in doyng well vnto no man, and that man all creatures is the mooſt excellent. He fyndeth God ſeuere, and of all creatures, man moſt myſerable, and ſubiect to aduerſytes, and the more man applyeth vnto the commaundementes of God: the more myſeryes of this worlde are heped vpon his head. It is not therfore wythout cauſe that Moſes preſcribeth a remedye leaſte manne ſhould departe, beyng in thrall and brake of aduerſitie from thys religion, feare God, beleue in God, and loue God. Moſes would kepe man in hys obedyence, and offyce towardes the lawe in declaryng the cauſes why God punyſheth.

Sheweth that it is for no hatred that he punyſheth but for loue, and that he fyndeth all wayes in manne iuſt matter worthy punyſhment as Paule ſayth. Ro. 5. that death by reaſon of ſynne entred into the worlde, ſo that the integrite and perfytnes of mannes nature by ſynne is loſt, and made lyke vnto the nature of the brute beaſtes, frutes, and herbes of the felde. Job. 14. and Eſay cap. 22. 40. Eccle. 14. Pſal. 102. therfore god for ſinne being angre, puniſheth the miſerable nature of man being ſpoyled of hys originall and fyrſt perfection with many calamites as Dauid ſaith Pſal. 89. Defecimus in ira tua. That is asmuche to ſaye, thou being angre for ſynne we are ſubiect vnto death. Rede the hole Pſalme yf thou canſte it is Moſes prayer wherein is declared howe breſe, and myſerable the lyfe of man is for ſynne, vnto thys naturall corruption is annexed our wylfull malyce and contempt of God; as we ſe Cain, and Eſau, lykewyſe in thys people of Iſrael, whych were dylygently inſtructed, and godlye brought vp

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by Adam, Isaac and Moses: yea in our selfes that dayly reade and heare the word of God yet nothyng the better. Therfore Moses sayeth that God ledes them in the wylderues to punishe theyr synne. Which is the principall cause of all calamites, then punyeth he to proue suche as bee hys, whether they wyll persever wyth his commaundemēt or not. Thus tempted he Abraham, and Jacob for the space of all hys lyfe, and layeth more aduersites many tymes vpon suche as bee of his true church then vpon other.

As these examples declare. Manasses the tyraunt cut Esay the prophet a sōder wyth a saw, Apryes killed Hieremie. The Bishoppes zacharie, Herode John Baptiste, wyth other. When suche aduersites happen: let no manne departe from the trewe word of God, but say wyth Micheas the prophet capit. 7. I wil sustaine the punyshemente of God, for I haue offendyd hym, with Esa. 64. capit behold we haue offendyd, & longe contynued in syn wherfore thou art angrye. God when he punishyth: worketh two good dedes at one tyme.

Correcteth the synne, and calleth the sinner to penaunce, as we haue Examples in Dauyd, Ozias and Manasses. And sayncte Paule sayth. 1. Corinth. xi. We are punyshed of the Lorde, least we should be damned wyth the world. If thou be a good manne, and yet punished, reioyce for the punyshemente is a testymonye of the doctryne, and religyon that thou professest, and hast many felowes. The patryarches, prophetes, Christ, and the Apostelles, whych would rather suffre deathe, then denye the profession of the gospell. Math. 16. 1. Timoth. 3.

Psalmus. 115. There bee many other causes why God punysheth, and why the punyshementes should be paciently taken, it were a booke mater to reherse them. I wyll onely speake of one cause here that Moses wryteth in the same. 8. Capit. and passe ouer the rest God made them hungry, and fed them wyth meate from heauen, that they should knowe, man lyued not only by bread: but of all thynges, that procede from the mouth of God. Some menne vnderstande that Moses meanyth that the body lyueth wyth bread corporall, and the soule wyth the worde of God, seynge that manne consysteth of those two partes: the body, and the soule. It is trewe and a good interpretation, howe be it, yf these wordes be referred onely to the bodye in thys place of Moses, it shalbe consonaunt wyth the circumstaunce of the texte, and declare hys purpose the better. Though manne putte meate into hys bodye that of hys owne nature menne iudge to norysche, yet except the fauour and grace of God dygest, and dispose it, into euery membre of the body, it norysheth not: as we se in many men that eateth muche and manye tymes in the day: yet is nothing the stronger. The phisitions call thys disease apepsian, crudita tem when there is no digestion at all, somtyme dispepsian Deprauatam concoctionem, when the meate is turned into a contrary qualite, somtyme vrady pepsian, Tardam concoctionem. When the stomacke digesteth with difficultie and longe protract of tyme. Thys I speake only to this purpose that neither meate, nether medicine, nether phisition auileth: except God say amen. If thou wilt take profit of ỹ thyng thou eatest: folow the

phisycke

phisicke of Paul. 1. Tim. 4. speaking of ỹ meat, sanctificatur per sermonē Dei, ac precationem. It is sanctified by the word of God and prayer. It is not only lawfull for the to eate it, but also God wyll geue the nourysshment. That the meat & drynke feedeth not the body wyth out the fauour and blyssynge of God: it is declared Leuit. 26. Deu. 4. Miche. 6. ye shal eat and yet not be satisfied. Thus doth Christes aunswere vnto the deuyll proue Math. 4. whē he hungred in the body and not in the soule. Therfore his aunswer must be referrid only to the body. Goddes punyshmēt therfore taughte the Israelites thys doctryne that God geueth not onely meate, but also vertew there vnto to nourysshe hym that eateth. Seyng now that the Israelites by aduersitie were brought vnto the knowledge of their sinne & instructed wyth thys farther doctryne that God geueth as well vertewe vnto the meat to nourysh hym that eateth as the meat it selfe: there is no occasion that they should therfore leaue god, but rather accept the punyshment wyth thankes as a good scole master sent to teache them theyr healthe and the wyll of God, as Dauid sayth psal. 118. Utile mihi est quod in miseriam detectus sū vt discerem decreta tua. That is to say, it auayleth me greatly, that I am punyshed, to lerne thy commaundementes.

The fyrst part of the fyrst commaundement contayneth as thou seyst by the interpretation of Moses the fontayne and Originall of al true religion and is as the foundation and rote from whence spryngeth all the other commaundementes, and is cōprehēded in these. 4. wordes, knowledge of God, feare of god, fayth in god and loue

of God. Farther in the interpretation of the same: he hath taught hys people, and vs: how to vse our selues in prosperyte and aduersitie. For eche of them draweth man from the foure a fore rehersed vertues: except the mynd of man be fully perswaded by thy worde of God, how a meanes, and godlie moderation may be kepte, where manne hath aboundaunce, and howe to whome and when, vse lyberalytye, & dyspensation of hys goodes. Lykewyse howe man should wyth pacyence sustayne the hande of God in aduersite for the tyme of thys present liefe whych Job describeth capi. 14. To be nothyng but a vanite by these wordes. Manne borne of a woman, lyueth but a fewe dayes and is replenyshed wyth all affliction, springeth & wethyth all waye as a flowre, flyeth as shadowe and can not long indure so sayth Esaye. 22. 40. If thou reade the booke that wyse Salomon wrote de contemptu mundy that is to say, of the contempt or vanitie of the world: Called Ecclesiastes thou shalt not onely lerne what the world and man is but also, take aduersites in the better part yf thou folowe hys counsell, the booke contayneth but 12. chapiters rede and marke euery moneth one then at the yeres end thou shalt rede it ouer.

If thou put the ryches therefo into thy head thynke thou hast gayned well that yeare though by the punyshmente of God, thou haste lost otherwayes all thy Goodes in the worlde vnto thy shyrte.

Now folowe the seconde parte of the fyrst commaundement.

Thou shalt haue no straunge

Gods

Gods before my face.

This part of the commaundement remoueth all false religion, and superstition, where wyth al the glorye and maiestie of God myghte happen to bee dempnyshed or darkenyd in the soule of maune whyche chaungeth as manye tymes as manne attrybuteth vnto anye creature the thyng that is dewe onely vnto God. Or when we would honor god or do any thyng acceptable vnto hym as we fayne of oure owne brayues and not as hys worde teacheth, thys honoure we owe onelye vnto God. fayth, loue, feare, and prayer. Now to attrybute any of these to any creature is Idolatrye, and to haue false Goddes before hys face, onely God, shoulde be our hope, fayth, loue & feare. Hym onely should we pray vnto Esay.8. Psal,18.28. To pray, or truste in any dead sayncte departed out of thys worlde is Idolatrye agaynste thys commaundement and those that do it hath neyther commaundement nor example in the scripture to approue their doyng. Suche as feare the manasses and threatnynges of the deuell or of deuyllyshe people that myndeth the subuersion of Goddes holye word and persecution of suche as folow it and beleue not that God hath power to kepe them vnder and wyll so do for hys wordes sake hath false Goddes before hys face for onely he is to be feared Math.4.10. Esa.51. Such as be geuen to Astronomie, or other that superstitiously obserue the course and reuolution of the heauens thynke they canne do good or harme, geue good fortune or yll as those thynke & iudge that sleuate the figure of heauen to iudge what shall

folowe

folow: them, when they perceaue by their Natyuitees vnder what sygne they were borne: offende agaynst thys commaundement, the whych abhomination hath not onely bene vsed before our tyme of superstitious persons, but also now a dayes of them that hathe a ryghte knowledge of god. Suche as geue ouer much fayth vnto Medicines, or the nature of stones, and herbes as ye se. 2. Paralip. 17. commit Idolatrye. Such as geue fayth vnto the conturation or sorsery of superstitious persons as to preistes that blysse water, wax, bone, breade, ashes, candelles, or other, to wyches or sothsaiers where they abuse the name of God, to synge out the fyre of hym that hathe burned hys hand, to stanche bloud, to heale manne or beste: or to suche as destroyeth what shall happen vnto manne, and what plenty shal folowe of graine and frute in thearthe, health or syckenes in the ayre, commytteth Idolatry Leuit. 17. Deut. 18. I speake not against the knowledge that mā seketh for, whether it be in the heuens or in the earthe, so that they entende theyr study to this end, to glorify god in his workes & not to make the workes god. Yet we be assured by the scripture Hie. 10. & also by those ỳ knew not the scripture that no constellation of heauen mystemperature of the ayre, water, or earth can hurt hym that feareth god, as the testimonies of the scripture declareth, onely the disobedience of mā towardes god maketh mā subiect vnto these diseases and sickenes that mā is troubled with al Exo. 5. 9. Leui. 26. Nu. 14. Deu. 28. 2. Re. 24. 3. Reg. 8. 1. Da. 11. 2 Da. 6. Eze. 6. 7. 14. 28. 33. 38 Rede ỳ. 90. Psal. that begineth: who so resisteth in the secretes of the highest, logeth the harbor of

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the omnipotent. In latine it begynneth after the old trãslatiõ. Qui habitat in adiutorio altissimi in proteccione Dei celi cõmorabitur, in ẏ which Psalme, is shewed how sure and fre from al yle, and diseases he is, that putteth his trust in god, and that heanen nether earth or any thyng that is in them shal molest him, rede ⁊ se. Lic in ẏ first boke of diuinacion. Mocketh these blind cõiectures, ⁊ fore destenis, querit vnde Jubiter cornicẽ a leueat cornuũ a dextra canare iubet, asketh ĩ derisiõ of those south sayers, how happeneth it, ẏ Jubiter commaunded the Cro to synge at ẏ left hand, and the Rauẽ at the ryght hand. Esa. cap. 30. and. 31. sheweth an other kynde of Idolatry whych was vsed and punyshed in our fathers and likewise daily we se the same with our eyes, confidence ⁊ trust in the power of the fleshe, whẽ suche as be in lege, and confideracie together, to muche trust in their owne strength, and power, rede those two chapiters how the Israelites entred lege wyth the Egyptians, and what was theyr end, ⁊ confer the same vnto our tyme what Cities, what Prynces, and what strength after the iudgement of the world was vnyte together, but because God was out of the lege, se the ende, how it auayleth nothyng. To the same confusiõ shal at length come, al kinges, and kyngdomes, that trust more in their ryches, munycions, and confideracye with men: thẽ in God. There is forbidden in this part of the cõmaundemẽt: that no man shuld geue thãkes for any thing receaued in this world, to ani other sauing to god. Therfore Ose the Prophete calleth the Synagoge of the Jewes a hore, bicause she attributed ẏ giftes she receaued of God vnto her false Gods. The same

teacheth

teacheth. Esa. 57. thys Idolatry is at large writ
ten. Hie. 2. rydethe chap. and cõferre it wyth our
tyme that parteth the thankes, and prayses, that
only shuld be geuen vnto god, with the sayntes
departed, out of this worlde. Euery man as hys
supersticiõ ledeth him, he commẽdeth hys ryches
to god, and S. Eras. his ore to god, & S. Luke.
his horse to god and saint Loye, for euery disease
he hath a dyuerse patrone, and honoureth hym
wyth the prayer that only should be sayed vnto
god almighty, i ỳ name of Christ. Jo. 15. 16. this
Idolatrye hath in maner infected all the Latine
church. The nature of this secrete, and pernicy-
ous vice, must be by the worde of god well marked
lest vnder the cloke, & shadowe of true religyon,
it deceaue mẽ of the truth. For this Idolatry say
eth, & beareth men in hand, that she doeth not so
desyre helpe of saintes, or thanke them for the be
nefytes receaued, as though she neglected, or of-
fended the hygh, and only God: but graunteth &
cõfesseth god, to be the chiefe geuer of al thinges,
how be it, not only for his mercies sake, and the
merites of Christ his sõne, our sauiour, but also
at the intercession and prayers of the dead sainc-
tes thus craftely & vnder a pretence of true rely-
gion, doth she sonder, & deuide, the glory, & the ho
nor, dew only vnto ỳ father, the sonne, & the ho-
ly ghost, with the saintes in heauen, ỳ knoweth
nothyng of our condicion, & state, in thys worlde
Esaye. 63. by thys meanes our elders, both the
Jewes, & the gentyles, myngled the rable & mul-
titude of Gods, wyth the only God, and maker
of all thyng not that they thought the ydoles, or
ymages, to be God. But thought that way,
God would be honored, the whych is very ydo-

latry

latry; for the law sayth. Thou shalt not do the thyng, that semeth good in thy eye, but ỳ thyng I haue commaunded the to do. Therfore to auoyde all false religion, and superstition of the mynde, and inwarde manne, God sayeth thou shalt haue no straunge Goddes before me, the conscience therfore, must be pure, and nette, from all priuyte, and secreat thoughtes, of Idolatrye, apostasie, or defection, yf we would god should aproue our religion, to be true. Euery thyng that we do for the honor of God, not commaunded by the worde, is as straunge, and not accepted of God. As al good intencions, fayned workes by manne, and all thynges commaunded by generall councelles, not expressed in the word of God, by the Patriarches, Prophetes, Chryst and the Apostelles, which be, and euer were, before God, the holy, and Catholike churche, and sheweth vs who so euer ad anye thyng to theyr lawes are the Church of Antichrist. Deut. 4. 12. Apoc. 22. so called God the fyre of Aaron sonnes Nadab and Abihu a straunge fyre, to saye, suche as he commaunded not. God wyll haue none other workes of manne then he requireth in his expresse word. He condempneth by this law the wycked sacrifyce, and Idolatrye committed in the priuate masses, where as people do not only take from god, and Chryst theyr dewe honor but also make another God of breade, whyche is no more the lyuyng God, then the golden calfe of the Israelites, as not only the scripture, but also the reason of manne, and the senses of all brute beastes of the feld, or, an shepe, & al other. The birdes of the ayer, and fyshes of the water doth beare record. This vnspeakeble and moste

abhomy=

abhominable yle, is taken for ỹ principal articles and chyefe pyller of the trewe, and Apostolicall churche, of suche as beleue not, the Apostelles wrytynges. But how can it be the Apostolicall churche, when it repugneth and is clene contrarye, to the Apostelles writtinges. Mat, 26. Mar 14. Lu. 22. 1, Co. 10. 12. lykewise contrarye to the testament, wyl, & institucio, of Chryst Jesu oure only sauiour, the auctor, and fyrst geuer of thys blessed sacrament, of hys moste honorable & precyous bloude, in his churche. If it be not lawful to chaunge mans testamẽt, nor to adde, or take any thynge from it. but to execute, and do euery thyng as it is there expressed, & none other wyse: Muche more, noman shoulde take vpon hym to chaunge ỹ testament of Chryst. Oh ỹ people for whõ Christ hath shed hys most innocent bloude, would vnderstande & perceaue this sensyble, and manyfest abhomynacyon, why they beleue these seductors, and deceiuers of Christen soules, that hath not as muche as one Iote, or pryncke of the scripture to helpe thẽselues with al. Rede, Rede I beseech the christian reader. Math. 26. Marke 14. Luc 22. and se how farre theyr abhomynable masse is from the sworde of god. And thinke who was the prycst that ministred thys sacrament, & what people receaued it. Then shalte thou fynd the sonne of god, the wysdome of the father, the lyght of the worlde, the lamme that dyed for they saluacyon, to be minister of this holy sacrament and the churche, or people that receyued it to be the electe, and chose Apostelle, Christes frendes, that taughte the gospell in al the worlde, and dyed for the same, as testimonies, of the truethe, Act. 2, then dout not but thou wilt sone perceue

thys

thys ydolatry, except (whych god forbyd) thou
dout whether Chryst, and the Apostle be ỹ true,
old, and Catholyke church or not. They that de-
fende this Idolatry deceaue the with lies & false
fained lawes out of their owne heades, & not ta-
ken out of the scriptur, beleue Chryst, & his word
whych sheweth the truth onely; and then thou
canst not erre, nomore then Chryst himself erreth
nether be damned, except chryst, al the patriarch,
prophets, & apostelles be damned with the, these
make the beleue that holy sacramente vsed as a
communion vnder both kyndes, is a new, & late
inuented doctrine by man, thou shalt find the cō
trary in the word of god. Mat. 26. Mar. 14. Lu
22. that it is a thousand, fiue hundreth, and odde
yeres old, and that chryst, & his apostles so vsed
it. Let those be thy fathers, & folowe thou, they
fayth, and let the rest go. Suche as teache con-
trary doctryne be lyke wyse the folowers of the
Apostelles, and disciples, but not of ℘eter, nor
Steuen, but of Judas, as. S. Bernard sayth of
the ℘ope, who hath ben the chiefe doer in ỹ defa
cing of gods holy word, & in plantyng of thys y-
dolatry. Suche as trust in aduersite to be holpe
by any saint, & not only by god ī chryst, make thē
straunge goddes, as they do that call vpon the
sayntt departed in the tyme of warre. As in time
past. The Engish mā vpō s. George. The frēch
man vpō s. Denys, the Scote vpon s. Andrewe
which is nothing else, but a very gentilyte & eth-
nicke custome, as though theyr pryuate goddes,
and synguler patrones, could geue the victory &
vpper hād in the feld, or S. George fauour him,
that saint Andrey hateth, what thing is this else
but to set two soules at bate: as the gentiles did

they

their goddes, Juno, and Minerua. with Venus
Virg. Eneid. 1. et. 2. Ouid: Metamor. 12. Hector
adest, secumq; Deos, in prelia ducit. That is to
say: Hector is cum, and hath brought his goddes
with hym to the felde, what is there betwene the
Grekes that trusted in Juno, & Neptunus, and
the Englyshe man that trusted in sayncte George
Or betwene the Troianes that trusted in Ve-
nus and her frendes, and the Scottes that trust
in sayncte Andrey, yf they hope by theyr helpe,
theyr warris shall prospere. But praysed be the
mercy of God, I here say and beleue it, that En-
glyshe men, hathe resygned sayncte Georgis v-
surped tytle, to the lyuynge God, the god of bat-
tell. No good man wyll take me as thoughe I
mente Juno, Pallas, or Venus, were as good
as Andrey or the Saynctes that be in glorye for
euer wyth god. But I say that these superstyci-
ous persones, that maketh theyr patrones, or
singuler helpers of the saynctes, differ nothynge
in this poynt frō the heithen or gentyl. For as ỹ
one honoreth he knowyth not what, so dothe the
other both folowinge theyr owne imaginacion,
and superstycion without testimonye, & cōmaun-
dement of the scripture. Rede the commentaries
of Thom. valois, & Nicol. Triueth in ỹ. 4. boke
of. S. August. De ciuitate Dei. cap. 30. and thei
wyll tell thee, yf thou beleue not the Scrypture
what superstycyon is: where as be thise wordes.
Superstitio aūt vocatur omnis cultus superfluu-
uius, quocunque modo superfluus, siue ex super
fluitate eorū que colūtur: siue eorū que in cultū
assumūtur: siue ex modo assumendi. Hoc enim ist-
tud intelligitur noīe superstitionis, vndecumq;
nomen originē haburit. That is to saye, super-

stycion

sticion is a superfluous relygiō, what wayes so-euer it be superfluous: wether it be of ẏ superfluite of ẏ thīges honored, or of ẏ thinges vsed for religiō or of the maner in religiō. This doutles is vnderstande by the name of supersticion, from whence so euer the name hath hys begynnynge, what so euer thou do, to please the almyghtye, yf it be not cōmaūded in his word is it superfluous supersticion. Remēbre therfore this parte of the cōmaundemēt. Thou shalt haue no straūg gods before my face, & honor god, saue thy soule, auoid Idolatry as his only word teacheth, & beware of mans lawes.

Caput. v.

The second commaundement.

Thou shalte make the no ymage or any similitude, of thinges in heauen aboue in earth beneth, or in the water vnder the erth. Thou shalt not worshyppe nor honour them: for I am the lorde, thy God, a Ielous God punyshyng the iniquite of the fathers, in the children, that hate me in the thyrde and fourthe generacion.

☞ In the fyrst commaundement we learned that God is the onely, and sole God, & that we shoulde not thynke, nor fayne any other besydes hym. Farther that commaundemente, expresseth what this oure one God is, and howe affeccionated, or mynded towardes vs full of mercye, and ready alwayes to succour, and ayde, boothe soule, and bodye, in all afflictyon. Sheweth vs farther, howe we shoulde honour, and reue-

rence

rence thys, oure almyghtye and merryfull God. So that thende, and hole summe of the first commaundement is, that only God would be knowen, of his people to be God, and honoured as God. So doth God fyrst instructe the mind, and soule of manne, before he requyre any outwarde worke, or externall reuerence, or els altogyther, were hypocrysye, what soeuer shewe, or perfeccyon it semethe to haue, in the Iye of the worlde. He layeth therfore the fyrst commaundemẽt as a foundacyon of al trewe relygyon, as the originall, and spryng of all vertwe. and openethe: the well, & fountayne of al myschyefe, and abhominacyon, in these wordes. thou shalte haue no straũge goddes, before my face. The second precept, & the two other, that folow in the fyrst table teacheth vs, how to honor god in external religion, or outwarde workes, and to shewe the feare, fayth and loue that we bare vnto god in our hartes, vnto the world. Two of these last commaundementes, sheweth what we shoulde do, and the thyrde whych I nowe expounde, what we shuld not do. The purpose, ende and wil of this secõde commaundement is: that Gods pleasure is, vnto vs, ỹ we should not prophane, or dyshonor, ỹ trewe relygyon, or honor of God with superstitious ceremonies, or rites, not cõmaunded by hym. Wherfore by thys seconde commaundemente, he calleth man from all grosse, & carnal opinions, or iudgementes of God, the which the folych, & ignoraunt prudence, & wytte of man, cõceaueth: where as it iudgeth without the scripture & forbyddeth externall Idolatry, as in the fyrst internall.

Thys commaundement hath thre partes. The fyrst taketh from vs, all liberrye, and lycence, that

we

we in no case repꝛesẽt, oꝛ manifest the god inuisible, and incompꝛehensible with any fygure, oꝛ ymage, oꝛ repꝛesent hym, vnto our senses þ cãne not be cõpꝛehended, by the wit of mã noꝛ aunget

The seconde parte fozbyddeth, to honoure any ymage.

The thyꝛd part sheweth vs, that it is no neede to pꝛesent God vnto vs, by any ymage.

Moses Deut.4. geueth a reason of the fyꝛste parte, whye no ymage shoulde be made. Remembꝛe sayth he, to the people: that the lozd spake to the in the vale of Oꝛeb: thou hardest a voice, but sawest no manner similitude, but onelye a voyce (hardist thou) Esa.capi.40.41.45.46. diligẽtly sheweth, what an absurdite, & vndecent thing it is to pꝛophane the maiestie of god in compꝛehensible with a litle blocke oꝛ stone: a spirite, wt an ymage. The same doth Paul, act.17. the text therefoꝛe fozbyddeth all maners of ymages, that are made to expꝛesse, oꝛ repꝛesent almighty god.

The seconde parte fozbyddeth to honour any ymage made,

The first woꝛde honoꝛ, signifieth: to bowe hed, legge, knee, oꝛ any part of the body vnto the as all those do, that say they may wyth good conscience, be suffred in the church of Chꝛist. To serue them, is to do somewhat foꝛ theyꝛ sakes, as to sence them with incense, to gilde, to rune on pylgrymage to them, to knele oꝛ pꝛaye befoꝛe them, to bee moꝛe affectionat to one, then to the othee, to sit lyghtes befoꝛe them with suche lyke superstition and Idolatrie. God be pꝛaysed.

I may be shoꝛt, oꝛ wꝛitte nothyng at all in thys matter, because suche as I wꝛytte vnto, my countremen be perswaded all readye aryght in

This

thys commaundement

The second parte sheweth vs howe Idolatrye procedeth, and taketh place in mennes conscience. The mynd of man when it is not illuminated with the spirite of God, nor gouerned by the scripture, it ymagineth, and fayneth God, to be lyke vnto the ymagynacion, and conceyt of hys mynde, and not as the scryptnre teacheth. When thys vanyte, or fond ymaginacions conceaued in the mynd, there foloweth a father successe of the yle, he purposeth to expresse, by some fygure, or ymage, God in the same forme, and symylytude, that hys ymaginacyon hath fyrst prynted in hys mynde, so that the mynde conceaueth the Idole, and afterwarde the hande workethe, and representeth the same, vnto the senses.

Therefore, God fyrste forbiddeth, thys inwarde, and spyrytuall Idolatrye, of the mynde, when he sayth, thou shalt haue no straunge Goddes before my face. If the mynde be corrupted, not perswaded a right: then foloweth the making of ymages, and after, the honorynge of thē. The cause therefore of external Idolatrye is internall, and inwarde ignoraunce of God, and his worde, as Lactantius wryteth in hys boke, of the originall of errour. As it cannot be otherwyse, but where as the ayre is corrupted, there muste folowe pestylence, and infeccyon of the bloude Galen. lib. 1. De diffe. feb, capit. 5. So where the minde is not pureli perswaded of god muste folowe thys grosse, and cencyble Idolatrie that woulde honour God in an Idole. The originall cause why they are made, is, that manne thynketh. God would not bee presente, to helpe

hym

hym, except he be, presented sowwaies vnto their carnall Iyes, as the example of the Israelites declareth, that required Aaron to make them Gods, that myght leade them in their Journey. They knewe right well, that there was but one God, whome they knewe, by the miracles, that he wrought amonge them, but they thoughte. ha woulde not be presente, and at hand wyth them, except they might se hym in somme corporall fygure, and ymage, and that the ymage, myghte be a testymony of his presente. So se we that no man falleth into this grosse Idolatrye: but suche as be first infected wyth a false opynyon of god and hys word, then saye they, they worshyppe not the ymage, but the thynge represented by the ymage. Agaynste whome wryteth saincte Augustyne in Psal. 118. and. 113. in the. 4. booke of the cytie of God capiti. 5. that ymages take awaye feare from men, and bryng them into errour. The auncient Romaynes more religiously sayeth he honored theyr goddes, without ymages. Seing there is no commaundemente, in any of the both testamentes, to haue ymages, but as ye se the contrary. And lykewyse the vniuersal, catholyke, and holy church, neuer vsed ymages, as the writtynges of the apostelles, and prophetes, testifie: it is but an ethnike veritie, and gentiles Idolatry, to say, God and his saincte be honored in them, when that al Hystories testifie, that in maner for the space of fyue hundreth yeres, after Chrystes ascension, when the doctryne of the gospell was most syncerelye preached was no ymage vsed. Woulde to God, the church were nowe, as purelye, and well instructed. as it was before these auaricious ministers, and dome doc

fozs of the lay people, were made preachers, in the church of God. Rede August Epyst. 49. and Psal. 113. therfore sayncte John byddeth vs, not only beware of honouring of ymages, but of the ymages selfes. Thou shalt finde the ozygynall of ymages in no part of gods word: but in the wrytinges of the gentiles, and infideles, oz in suche that moze folowed theyr owne opinion, and superstitious ymaginations, then the auctozitie of Goddes word. Herodotus. li. 2. sayth that the Egyptians, were the fyrst that made ymages, to represent their goddes. And as the gentiles fashioned their goddes with what figures, they lysted: so dooth the Christians, to declare God to be stronge, they made hym the forme of a Lyon, to be vigilant, and diliget, the forme of a dogge, and as Herodotus sayth libz. 2.

Mendesii, formed theyr God Pana wyth a gotes face, and gotes legges, and thought they dyd their god great honour, because among thē, they hearde men of gotes, wer had in moost estimation. So dooth those that would be accompted chrystyanes, peynt God, and hys saynctes wyth suche pyctours as they ymagyne, in theyr fantazies. God like an old man, with a hoze hed, as thoughe his youth wer past, whiche hath neyther begynnyng, noz endyng. S. George, wyth a long spere, vpon a Joly hakeney, that gaue the dragon his death wound (as the Peinters say) in the throte. Saincte white wyth as many rounde cheses, as may be peinted about his tabernacle. No differēce at all betwene a christian mā and gentille in thys Idolatry, sauyng only the name. Foz they thought not their ymages to be God, but supposed that their goddes would be

honoured

honored that wayes, as the christianes doothe. I wyll these thynges rather in a contempt, and hatred of thys abhominable Idolatrye, then to lerne any Englyshe manne the trueth. For my beleue, and hope is, that euery man in Englande knoweth prayinge to sayncles, and knelynge before ymages, is Idolatrye, and instrumentes of the deuill, to lede men, from the commaundementes of God. And that they are appoynted in many places to bee as doctours, to teache the people: these doctors, and doctrine the bysshoppes, and pastors, shal bewaile, before the iudgement seate of God, at the houre of death. And lykewyse the prynces of the worlde, whose office is, dayly to rede, and learne the scripture, that they them selfes, myght be able to iudge the bysshoppes doctryne, and also, se them applie the vocation they are called vnto. It is not only a shame, and an vndecente thyng for a prynce, to be ignorante what Curates his subiectes hath throughout all his realme, but also a thyng so contrary vnto the word of God, that nothyng prouoketh more the Ire of God, agaynst hym, and hys realme, then suche a contempt of gods commaundement.

The thyrd part declareth, that it is no nede to shewe god vnto vs, by ymages, and proueth the same, with three reasones. First, I am ỹ lord, thy god: that loueth ỹ, helpeth the, defendeth the, is present wyth the, Beleue and loue me, so shalt thou haue no nede, to seke me, and my fauorable presence, in any ymage.

The second reason. I am a Ielous god, and cannot suffre the to loue any thynge, but in me, and for me. Whē we two wer maryed, and knyt

together, for the loue that I bore vnto the, I gaue the certaine rules, and preceptes, how in al thynges, thou mayst kepe my loue, and good wyll towardes the, and thou promisdes me obedience, vnto my commaundementes. Exod. 19. so honor me, and loue me, as it standeth writ-ten in the wrytynges, and indentures wrytten betwene vs both. I cannot suffer, to be other-wise honored, then I haue taught in my tables and Testament.

The thyrd reason is that God reuengeth the prophanation, of his deuine Maiesty, if it be trā scribed to any creature, or ymage, and that not onely in hym, that committeth the ydolatry, but also in his posterite, in the thyrd, and fourth ge-neration, if they folow their fathers Idolatry, as I geue mercy, in to the thousande generation, when the chyldren folowe theyr fathers vertue. Then to auoyde the Ire of god, and to optayne hys fauour, we must vse no images to honor him with al. This ye may rede. Nu. 12. Ie. 32. & Esa. 39. how kynge Ezechias sonnes, loost theyr fa-thers kyngdome, and were caryed, into capty-uyte for theyr fathers synne. Rede the. 13. 14. and 15. cap. of. Deut. and se how Moses interpreta-teth this second commaundement more at large. Goddes lawes expulseth and putteth ymages out of the church, Exod. 20. Deu. 5. then no man nes lawes, should brynge them in. As for theyr doctryne, they teache the vnlerned: it is a weake reason to stablishe them withall. I man may ler-ne, more of a lewe ape, thē of a ded ymage if both should be brought into the scole to teache.

Caput. vi.

The

The thyrd commaundement.

Thou shalt not vse the name of the lord thy God, in vayne.

The end of this precept, is that we al wayes vse reuerently, the name of god, that is to say the maiestie and essence, deuine, that cõsisteth in one deuine nature, and essence, and in their persones, the father, sonne, and the holy gost.

Thys most honorable, fearful, and blessed name, no man should vnreuerently prophane, or temerously without good aduisement, ones thinke vpon, or speake of, but dyligently take hede of these thre thinges. First, þ what so euer we thinke or speake, be greable, and cõsonãt, vnto the excellentie, & holines of his name, and ertẽd to the setting forth of hys glory. Seconde that we abuse not his holy word, nor peruert the meaning, and misteries therof, to serue, our auarice, ambition, or folie, but as he hath opened himselfe, and hys wyl in his word, so to know him, so to fere hym, so to loue him, so to serue, so to instruct our selfes in fayth, and so to teach other. Thyrdly, that we reuerently speake, and iudge of all hys workes, without detractyon, or contumely, acknowledgyng hys inscrutable prudence, and iustice in all thinges, with laude, and praise, as wel in aduersite, as in prosperite. Psalm. 34.

They obey this commaundement, and vse the name of God a right, that preache almighty god as he commaundeth in his word, that pray vnto hym as it teacheth, to geue him thankes for aduersite, and prosperite, as it teacheth, to confesse hym before the world, as it teacheth. These be the workes of this thyrd cõmaundement, and be

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mended vnto vs, in all the scripture As wel vnto the princes & magistrates of the world & euery priuate person, as vnto suche as bee appoynted vnto ỹ ministery, and office of the church. That euery priuate persone is bounde to teache such, as be vnder hym, the fathers their children, the elders the yonger, as thou mayste reade in these places of the scripture. Deute. 4. 6. 11. Psal. 77. Job. 1. That ỹ princes should do the same vnto their subiectes, rede. Deut. 17. 2. Re. 1. 3. Re. 10. Job. 4. Psal. 30. 50. As for the ministers deuty, ther be as many places that commaundeth them to do their office, as be names of bookes, and in mauer chapiters in the Bible. As be for prayers vnto god & thankes geuing, how, & whē it should be donne, the booke of Psalmes, wyttynges of the prophets, & apostles, likewise the commaundement of our sauiour Christ declareth. Mat. 6 Jo. 14. The confession of god, and his word before ỹ world, is cōmaunded in both testamentes

And confirmed with the example of all men, that loued the truth, from the beginninge, as Abel, Seth, Noha, Esaias. Christ, and his Apostelles. Yea of the simple mayde and prisoner in the house of Naaman Syrus. 4. Re. 5. ỹ fered not to cōfesse the liuyng God, in a straunge countre, before thē that were Goddes enemyes, thys made shall dame in the last iudgemente all those that for fere not only in a straūge countrey but also at home, dare not confesse the trueth. In these foure worthes, ar cōteyned al other that appertayne, to the settinge forthe of gods glorye as be these. To lerne the word of God, teache it vnto other, to promot it with exāple of honest, & godly lyfe. Whē the glory of God, the defence of

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the truethe, the conseruacyon of iustyce, and delyuerance of innocency requyreth to make open, and vnknowen truth, to confyrme the same.

To swere, or take an othe, before a lawefull iudge, is the worke also, of thys commaundemēt and setteth forth Gods glorye. Deut. 4. For as Paule sayth, al controuerses are ended by ỹ vertue of an othe. So haue we examples in Paule Ro. 9. in Abraham, and Isaac, with Abimelechs Jacob, and Labam. Genese. 31. betwene Booz & Ruth, Ruth 3. so of god Abdias. 2. Reg 18. The othe thus taken, declareth hym, that receaued it, to acknowledge, and geue vnto God onlye, thys honor, that he alone knowethe what is in mannes hert, and likewyse bindeth God, to reuenge, and punysh him, if he swere false, vnto ỹ which payne, the condicion & tenor of the othe blyndeth hym. And maketh himselfe, the vessell where in God maye exercyse hys displeasure, and iustice. For God wyll not leaue hym vnpunysched, that taketh his name in vayne, as it is wryten in the seconde parte of this commaundement.

Exodi. 20. Deute. 5. These be the workes requyred of vs in thys thyrde commaundemente, the whyche canne be done of no man, but of such as fyrst knowe GOD in Jesu Christe, and for his merytes be reconsyled, and hath hys synnes forgeuen. Then they spryngе oute of the fountayne and ordynall of all good workes fayth loue and feare of God, whiche be workes of the fyrst commaundemente. All other, whether it be prayer, preachynge of Goddes worde, confessyon of hys name, or geuyng of thankes, with suche as folowe in the nexte commaundemente and lykewyse in the seconde table pleaseth God.

none

none otherwyse, then they procede of fayth in the mercy of God, throughe Chryste Jesu, our sauiour. As these workes agre with the cõmaũdements, so be theyr workes contrarye, and repugnant vnto thys commaundement, that sayeth, thou shalt not take the name of the Lorde thy God in vayne. the whyche is done dyuerse wayes as it shall appeare in the numbryng of certaine dayly vsed vices, and horryble blasphemies, dayly vsed, not onely vnpunyshed, but also as thyng commendable, and worthye prayse of the moost parte of people. The most horryble abuse of thys holye, and most fearfull name is, amonge suche as thynke there is no GOD to renumerat vertue, nor to punyshe vyce, as the Epicures say, wolde to God the same blasphemye, had corrupted none, that bare the name of Christianite. There were alwayes in the church suche, as it appereth Esaye. 22. capit. and Luk. 13. and be at this day a great number, that say not platlye and playnelye there is no God, but by certayne circumloquutions, and paraphrasis as well by wordes, as yle conuersacyon of lyfe, thynke there is no heauen, nor hell, and beleueth not asmuche the scrypture of GOD as the wordes of him that knoweth nether god nor godlynes.

The seconde sort, that abuse this holy name of god, be those that vnder ỹ pretence, and name of God hys word, & hys holy church, seke theyr owne glory, and profyte. As the Pope, vnder the tytle, and pretence of Goddes ministery, hathe gotten hym selfe, not onely a Bishoperycke, but also ỹ hole manarchie, i maner of al Europa Rycher kyngdom, then any prynce of ỹ world.

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whiche neuer cessed frome hys begynnyng, to moue Christian Prynces, to the most cruel, and bloudy warre, vnder ẏ cloke and mantel of goddes name. What meanes and crafte, hath he founde to mayntayne thys horyche, and Antechrist seate, of abhomynacyon: Ydoles, peregrinacions, masses, dyspensacyons, absolutions, defencions of al thinges abhominable. Tyrannies against vertue, stablishmentes of hys owne lawes. abrogations of Goddes lawes Emptyng of heauen, and fyllyng of hell, blyssynge of thyngs exteriour, oyle, bel bread, water, wyth other that be not cursed, and cursyng of the soules, that Christ redemed with his precious blod, with a thousand more, suche abominacions vnder the name and pretence of God, and his holy church, the which nether the patriarches, neyther the prophetes, Christ, nether his Apostles, neuer knewe of, as bothe the testamentes doeth beare recorde. The same doth suche as preache in the Church of GOD, theyr owne ymagynacions, decrees of menne, for by theyr doctrine neuer so false, it hathe a fayre tytle, and name of goddes worde, when it is, but a subtyle quidite of Dunds, a vayne sophisme of Aristotelle, a supersticious decre of the Bishoppes lawes, a copye of vayne glorye, and craftye conuection of wordes to satysfye the moost part of the audience, and to flatter the rychest, wrestyng and wrethynge the symple veryte of Goddes wordes, in to as manye formes, and dyuerse sentences, as be vayne, and carnall affections, wroughte within his vngodly hert. So for the law of god. they preache the law of man: for the gospell, iudaicall supersticiō, for Christ, them selues whych

honour

honour not Goddes name, as the lawe of the holye, and catholyke churche of Chryst, teacheth but dyshonoreth, and taketh it in vayne, wyth the churche of Antichriste, and the Deuyll. For Chryst byd his dyscyples preach none other then he hym selfe commaunded theym. Math. 28. cha. yea he shewed that the holye goost, the spirite of trueth shoulde teache none other thynge, then by hym was taughte John. xv. Therfore suche as wyl occupy the office of a preacher, fyrst must be well learned, in the thynges that appertayne vnto the gospell, then free from all such affections, as rather seketh him selfe, and the worlde, then the forthersaunce of the doctrine he preacheth. It is not ynoughe that he preache the truethe, but that onely he haue a respecte vnto the glorye of Christe, then shall he boldely speake the truthe without respecte of persons, not temperyng hys oracion with colours of flatterye, but hardelye cal vertue, vertue, and vyce, vice, as he seyth occasyon who soeuer be hys audience. Saynt John in hys Epystle capit. 3. sheweth who is apte for this office to preache the word of God. So doth Christe Mathew. 10. so doth Paule. 1. Time. 3. Tit. 1. so doth Moses, and the prophetes. Nothynge more blaspheneth the name of God then false doctryne, and suche as seketh theym selues and can vse the word of God, as they se their audience, and not as it is commaũded them, by the worde of God. Suche preachers hath brought the superiour powers of ꝑ earth vnto a contẽpt of goddes word, hatred of the preacher when he telleth truth, and the vnlearned into blyndnes, and ygnorance.

Those abuse the name of God, that seke helpe

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of damned spirites of such soules as be departed out of thys worlde. As Saule did. 1. Reg. 28. or those that by Necromancye or suche lyke inchauntementes abuse the name of god to resuscet tat dead bodyes, or call sperites departed vnto ꝑ bodye agayne, which is nothynge else but an illusion, and crafte of the Deuyll, to make menne beleue lyes. Those menne in Englyshe be called coniurers who vseth artes, forbidde by Goddes lawes. And also by the lawes of Ethnykes, before Christ was borne. Titus Linius lib. 1. de vrbis origine wryteth of Numan Pomp, that was instructed disciplina tetrica. The which discipline. S. Augu. calleth, hydromanciam either necromanciam. lib. de Ciuit. 7. cap. 35. the which artes were forbydden as it apereth by Apuleius whiche in hys booke de magia, defendethe hym selfe, agaynste one that accused hym of Necromancye. The law of the. xii. tables, that were in Rome longe before the byrthe of Chryste, forbydeth those artes. As Cicer. wrytteth De Respub. the more I wonder, that anye suche superstitious bookes shoulde bee Printed vnder the priuylege of anye Christiane prynce, or Magistrates. As be the bookes of Iohan Tritemius and Henrye Cornelius Agrippa, specyallye hys thyrde booke de occulta philosophia, that is to say, of secreat phylosophye. Wyth manye other that spared no labour, in settynge forthe suche vngodlye workes. They brought fyrste the abuse of Goddes name into christiane mennes hartes, and taughte theym the same superstition, that ones was namely among the Persians, and Egiptians. Valerius lib. 8. cap. 6. for as among ꝑ Gentyles there were some called Augures that

that by obseruatyon of the byrdes of the arre, in theyr fleynge, crying, and eatynge, made men beleue, they knewe thynges to come: so amonge the Chrystians be some, that thynke they can do the same. As yf the Pye chatter, they loke for gestes. If the Cro crye, they say we shall hane rayne. If the Oule houle, it is sygne of death.

And as there were some, that by the obseruacyon of the Sterres, toke vpō them to speake of thynges to come, by certayne supersticious, & dyuyllyshe incantacyons, whiche the Persians call Magos, the Grekes philozophas, the Latynes sapientes, Gally druidas, the Aegyptians sacerdotes, the Indies gymnosophistas, the Assirians chaldeos, so is there amonge the Christians the same sorte of people, whyche be called sooth sayers, or pronosticatours, that wryt, and speake of thynges to come. As when Iubytter ruleth the constellacyons aboue, and is not impeached, nor let by the coniunccion of his contrarye planette, we shall haue a good yeare, and a plentyfull. If Saturne, and suche as Astronomers attrybute, contrarye qualyties vnto raygne, we shall, haue scarsetye, and derthe of thynges. Plin. lib. 18. wryteth of suche as by onelye woordes, or wyth some other thynge annexed wyth the wordes, worke the thynges aboue nature, as the deuyll hathe done alwayes, as Histories record. Luca, lib. 6. Valer. li. 8. cha. 1. wrytethe of one of the Goddes vesta. Nunnes that was falsely accused of an vnchast lyfe, desyred ẏ goddes to delyuer her innocency in ẏ crime by some miracle. As she dyd. The mayde went to ẏ riuer called Tyber Ẇ a seue & brought it ful of

watter

watter in the temple of the Goddes . So amonge Chrystyane menne be the same sorte of people, that by theabuse of Goddes name thrs-ughe the helpe of the Deuyll doothe manye tymes woorke the same, in healynge manne, and best, as not many yeres sith I was borne in hād of a poore man that erred bi ignorraunce that this Medycine coulde heale all dyseases. ✝ Jesus. ✝ Job ✝ habuit ✝ vermes ✝ Job ✝ patitur ✝ vermes. ✝ In ✝ nomine ✝ patries ✝ et filii ✝ et spiritus sancti ✝ Amen ✝ lamazabathani. ✝ God opened hys herte afterwarde to know the trueth. Suche as be geuen to the artes practyue as Geomitrie, Musycke, Astrologie, and Arithmetice taketh vpon them to iudge of mennes condicions, by the syght of theyr faces, Gell. lib. cap. 9 lib. 14. cap. 1. so be there among people chrystened that knowe nether art, nor science, that take vpon them, to know the same by theyr countenaūce the lines of theyr handes, or by their passis, or goyng: Lucane the Poete writeth that one, resuscitated frō death to lyfe, shewed vnto Sextus Pōpeius what should be the successe, and ende, of ꝑ battel in ꝑ feldes of Thessalie, So writeth Plin lib. 37. ca. 11. & Tullie lib. 1. Tuse. Quest, so dyd the shadow of Samuell shewe the death of Saul 1. Reg. 28. The same doth ꝑ deuyl shew vnto manye that by thabuse of goddes name vse superstycyous coniurations, and inchauntmentes, when they seke the trueth of the deuyl, and dead bodyes, and leue the worde of the lyuyng God. Augustus Themperour forbyd thys superstycyous arte, and Claudius themperour clene abolyshed

it,

it Cesar .lib.6. How the law of Christian Emperours hath forbydden, and punysheth these vngodly artes thou mayst rede. Cod.lib.9. Tit 18. The lawe ciuile punysheth it, with banyshment, with the swerd, and to be toren with beastes. Culpa similis est, tam prohibita discere, quam docere, that is to say. The fault is one, to lerne, and teache the thinges forbidden. . Rede the.18.cap.of Deut.and ther thou shalt fynd as many names of those that vse forbydden artes, as be rehersed by constantine, and Juliane the Emperours, Cod.lib.9. Tit.18. & likewise the same artes . And as Moses forbiddeth all the people those vngodly artes, so doeth those Emperours. Booth Moses in Goddes lawes, and these Emperours in mannes lawes punysheth with death, the transgressours of this cōmaundement. Moses Deut.13. prescribeth thys payne . Propheta ille. aut somniator somniorum occidi debet, eo quod auersionem loquutus sit a domino deo vestro. That is to say that prophet, or dreamer of dreames must be slayne, because he hath spoken a defection, or apostasy from the lord your God. More at large, is this paine written Leuit.20. and Esay.capit.47. rede the places . The execuution of the payne against the transgressours Rede.1.Reg.28.4. Reg.23. in the law of man, we rede thus. Sileat omnibus perpetuo deuinandi curiositas, etenim supplicio capitis feret, gladio vltore prostratus, quicunque nostris iussis obsequium de negauerit. Cod.lib.9. Tit.18. that is to say, ẏ supersticion of fore destenyng, is forbyden alwayes vnto all men, and who so euer obey not oure commaundementes, is condemned vnto the swerde,

and

and shall suffre the losse of his hedde. Thoughe I do by the auctoryte of Goddes lawes, and mannes lawes, damne thys damnable arte Mathematicall, I do not damne suche other artes, and science as be associated, and annexed wyth thys vnlawfull Astrologie. As is Geomarrye, and Arithmetice, those be necessary for euery mannr: specially Arithmetice, for she extendeth as an necessary ayde, not onely vnto all sciences but also to euery liberall arte, and condicion of lyfe and among all artes Mathematicall, Arithmetice is accempted the fyrste, Musyke, Geometrye, and astronomie wanteth her ayde, and she not theirs. plin. lib. 35. capit. 10. They be the giftes of god, and to be honored because they com frō him only, that giueth al goodnes Isac. 1. Farther the Emperours of ỹ world Diocletian. & Maximian. Tiberio. Cod. lib. 9. Titu. 18. doth permyt these artes.

Artem Geometrie discere, atque exercere publice interest. Ars autem Mathematica damnabilis interdicta est, that is to say, it is expedient, or profytable to lerne, & exercise that art of Geometrye, but the damnable art mathematicall, is forbydden. The lawe meaneth Astrology, and Astronomie whyche are vsed well but of a fewe men. The Astrologer, is he that knoweth the course, and motions of the heauens, and teacheth the same, whiche is a vertewe, yf it passe not his bondes, and become of an Astrologer, and Astronomer, who taketh vpon hym to geue iudgement, and Censure of these motions, and course of the heauens, what they pronosticate, and destenye vnto the creatures of the earthe, manne, beste, and other, what shalbe the tempera-

ture

ture of the ayre, the condition of the Earthe, the state, and succesſe of ſuche frute, as it bryngeth forth. By this knowledge they forſpeake of peſtilence, and other diſeaſes, and ſeith the death of great menne to come, and ſuche commotiõs, and warres, as ſhall folowe, betwene the prynces of the worlde. And thus they ſay they knowe, by the courſe of the heauens.

Where as they ſe the coniunctions of many planetes of rygures, and fatall dyſpoſytyon, and qualitie concurre: by reaſone of whoſe influence, into theſe inferioure partes, al thoſe calamites muſt happen. Here the abuſe not onelye the name of God, and the Naturall dyſcurſe of reaſon, which hath cõprehended the motions, and courſe of heauens: but alſo heauens it ſelfe, & attribute vnto the heauens, the thing that onely appertayneth to god: to ſaye the healthe of man, and ſickenes of man, the plẽtye of the earth, and ſcarſite of the ſame.

The regiment of commune wealthes, and the lyfe and death of the gouernours therof. Their knowledge & practyſe in theſe thynges is nothig at all: for almightie god hath not made the heauens to that end, and purpoſe that man ſhould lerne of them good fortune, or ille, as it is plaine Ge. 1. in the ſecond day God made the firmamẽt, and the ſuperiour ſpheres, whych the text calleth rakiah, to thys ende, that it ſhoulde ſeperat the waters that bee vnder the firmament from thoſe that be aboue the firmament. And God called the firmament heauen. In the. 4. day God made the Sonne, the Mone, and the Sterres. And sheweth to what purpoſe, and end he made them, the one to haue dominion in the day, the

other

other in the nyght, and God put them in the firmament of heauen, to geue light vnto the erthe, those rule in the daye, and nyght and put diuersite betwene light, and darkenes, to deuid ỹ yere into hys partes. The spryng, Somer, Autumne and wynter: They are in signes lykewyse sayth the text. The which the husbonde man that tylleth, and soweth the ground, obserueth with out supersticion to sow, and repe his corn. He casteth it into the winter, and receaueth it againe in the Somer. So doth the Mariner, marke the reuos lution of the Moone, his decrease, and increase where by he knoweth the tydes, the Ebbe, and flowe of the see, and the later phisicion Auicene, and Auerroys hathe lykewise assigned their vse in mannes bodye.

Therfore they appoint diuersite of dayes, in ỹ practyse of phisike, one to be more apt for letting of bloud then other, to purge and to blame, then the other. If they may be obserued with oute supersticion, it maye be suffered. So not withstandynge, that suche as obserue not these later rules maye both minister, and receaue medycynes, for the heauens were made to serue vs, and not to master vs, were created for manne, and man not for them. Therfore it is a false superstition, to saye good or bad, plenty, or scarsitie, sickenes or helth, warre, or peace, dependeth of the influence of the heauens. Or he that is borne vnder one sygne, to be more fortunate, then he that is borne vnder the other, as this Egipticall, and Ethnickes, folyshnes, beareth men in hande.

The Pronosticacion of these blynd Prophetes, is good to be born in mannes bosome to knowe the day of the moneth. The reste of theyr practise

is not worth one hawe, as Moses teacheth Deu. 28. 29. 30. Leuit. 26. Thre. 2. Malach. 2.

Where as ye may se, that all these illes and many more, then the Astronomers speaketh of, commyth vnto vs for synne, and the transgression of Goddes commaundement. It is nether Sonne, nether Mone. Iubiter nor Mars, that is the occasion, or matter of wealthe, or wo, plentye, or scarsitye, of warre, or peace. Nether is the cause of penitence the putrefaction of the ayre as Galenus writeth, libr. 1. De diffe. feb. cap. 5. But the contempt of Gods commaundement is the cause, as thou maist rede in the chapiters of the scripture a litle afore rehersed. The Ayre. The Water, and the Earth hath no poyson in them selfes, to hurt theyr lord, & master mā But first man poysenith him selfe wyth synne: & then God vsyth these Elementes ordeyned for the lyfe of man, to bee thoccasion of his death. Rede the places and know that good health is numbred among the blessynges of God, and appertayneth vnto those that feare and kepe Goddes commaundementes, and not to those, that be destenyed to lyue longe, by the fauour, and respectes of planettes. And the ile, of what kind so euer it bee, is the maladiction of God, agaynst synne. The phisicians say that the chyfest remedye agaynst pestylente is to fle from the place where the Ayre is corrupt.

Goddes lawe sayth, fle whether thou wylte. Adhetere faciet tibi Dominus pestilenciam, donec consumat te de super facie terre. Deutro. 28. That is to say: The lord shall make the pestilence cleue and associat the tyll it consume the from the world. Agayne in the same chapiter, the di-

sease

sease or syckenes shalbe faythfull, that is to say sticke fast to the, vse what medicines thou wylt. Galenus sayth libr.1. De differ.feb.capit.4. That the chiefe remedye, to preserue from pestylence, is to purge the body from superfluous humors, to haue a fre, and liberall wynde, and to auoyde the aboundaunce of meate, and drynke. God sayeth, nothynge preserueth, but the obseruation of hys commaundementes. If we offende, the best remedy is penaunce, and amendement of lyfe. It maketh no force howe corrupt the ayre bee, so the conscience of manne in Christ be clene from sinne. Though there dye a thousande of the one syde of the, and ten thousande on the other syde, thou shalt bee sauffe. Psalm.90. He wyll let the lyue, to serue lenger in the world, to the glory of hys name. And yf thou dye, it is because, no malyce of the world should corrupte thy lyfe, and bryuge the from God. Farther to take away the miseries of thys world. If suche as care not for God, escape in the tyme of pestylence, or warre: it is to cal them vnto a better lyfe. Ro.1. If they amend not: they are reserued, to a greater payne. This is spoken not as though I contemned the gyftes of god: philosophie, and phisicke, but to take from men, all vayne hope in the artificiall medicyns, and geue onely the glory vnto the name of God.

They abuse the name of God, that performe not the thyng they promis, in Goddes name, by any othe, or vow, made accordyng to the law of God, whether it bee betwene manne and God, as in the holy Sacrament of Baptysme, and the holy supper of the lorde, where as we swere

and promes to lyue after his wyll and pleasure.

Or when man, to manne byndeth hym selfe to any condicions, or pro. nesses by the inuocatiō of Goddes name, or testimonye of his owne conscience. If the one kepe not touche and promyse with the other: he that offendeth, abuseth not one lye his owne fayth, whych should be alwayes simple, and true, but also contemneth the Maiestie, and omnipotencie of God, in whose name, the othe was taken. And not onely the law of God. But also the laws of man, punyscheth thys horyble periury, as ye may rede. Leuit. 14. Howe he that toke the name of God in vayne, was stoned to deathe: so saythe Dauid. Psalm. 5. So saythe thys commaundement, God wyll not leue hym vnpunyshed, that nameth hym in vayne. Example we haue in Ananias, and hys wyfe. Acto. 5. The chyldren of Israell were slayne for periuri. Esai. 10. Themperour Just. Nouelles constitut. 77. cōmaundeth to put to death the blasphemours.

Suche as trust in their owne strengthe, or riches, abuse, and blaspheme, this name of God. Whiche neuer was, nor neuer shalbe, vnpunyshed in this worlde, in the worlde to come, or in both. Examples we haue in Assur. Esai. 10. Holofernes Judith. 13. Aiax, that said he could ouercome hys enemyes wythout God. At length was not ouercome of hys enemyes but kylled hym selfe.

Those that swere by the name of God and lykewyse by the name of Saynctes offende thys commaundemente. As when the fourme of theyr othe is thus. AS YHELP ME GOD and all Saynctes. For the othe must be onlye in

the

the name of god. Deut. 6, 10. Josu. 23. How this synne in swerynge by any then God is punished Rede Hier. 5. Zaph. 1. Rede the. 7. chapit. of Josua, and lerne the forme of a true othe ther, when he constrayned Achan to confesse the trueth, by the vertewe of an othe. It is a manifeste Argumente of impiete, and false beleue, when people swere by any creatures.

Suche as geue theyr bookes a holye, and religious title, and the contentes therof, is none other then the defence of superstition, and inquiry, of vayne glory, or hys owne priuate commodite, abuse the name of God.

They offende greuously hys commanndement, that swere without necessite. More greuously, when for euery lyghte tryfell, or matter of nothyng. Moste greuously, when men swere to mayntayne a false cause, to optayne an yll purpose, to oppresse the trueth, or to iustyfye the wronge. The othe therof must be as Hiere. sayeth. capit. 4. in veritie, iudgemente, and iustice. There the Prophet exhorteth the Israelites, to reuerence the name, and glory of god. And that they beleue stedfastlye, the vniuersall prouydence of God. That they abstayne frome false othes and periurie. For God seith not onelye, the workes of manne, but also the wordes, and thoughtes of the harte. Therfore no man shulde swere, except he knowe perfectly the thynge to be true, that he swereth.

That is the fyrste thynge that man shoulde haue in his consciens, before he swere. The seconde, that he swere not temerously, nor lyghtly without reuerence of goddes maiestie, but wyth iudgemēt, that is to say, when necessitie constray

neth, for the glory of God, or defence of verteweat the commaundement of a iust, and lawful appoynted iudge. Thyrdly that it be in iustice that the other extende to nothynge, that is agaynste Goddes lawes. Yf the othe haue not these thre companyons, it is periurie, what so euer be swore, and blasphemeth Goddes name. As all those that swere to please, and flatter the superioure powers, when they make vngodlye lawes. And those that swere, in the lawes of men vnder the pretence of holye church, and persequute christes trewe membres.

As for those that be commune swerers, and be suffred to blaspheme, with out punischemente, it is so abhominable that the magistrates, they that swere, and all the commune wealthe where as they dwell, shall at length smart for it. Regulus the Romaynes and the Saguntines, shameth Christiane menne: that would not for any payne or punischmente of the worlde, violate, or breake theyr oth, made by theyr false Gods. Of whome wrytteth. Saincte Augustyne libro de Ciuitate dei. 22. capit. 6. libro. 1. capi. 15. Cicero lib. De. officiis. 3. Valerius. libro. 9. The Saguntines, burned them selfes. Regulus returnyd from hys natyue countrey, and Cite of Rome, to hys moste cruell Enemyes in Affrica, and woulde rather suffer the extreme tyrannye of his enemyes, then violate, or breake hys othe, that he had sworne.

Caput. vii.

The. iiii. commaundement.

REmembre to sanctify ꝑ Sobboth day. Syx dayes ꝑ shalt laboure, and do all thy worckes. The seuēth day is rest vnto God thy Lorde, thou shalt do no worcke (in se) nether thy sonne, nether thy doughter, thy seruaunt, nor thy mayde, nether thy best, nether the straunger. that is wythin thy dores. For in sixe dayes, God made Heauen and Earthe, the Sea, and all thynges that is therin, and the seuenthe daye rested: therfore blessed God the seuenth day and sanctified it.

THe cause, and end, why thys comaūdement was instytuted, is diuerse. First because mā should vpon thys day call his intendemēt, ꝛ thoughtes from the lustes pleasures, vanites, and cōcupisence of the worlde vnto the meditacions of God, and hys worckes, to the studye of scripture, hearynge of the woorde of God, to call vpon god with ardent payer, to vse and exercyse the sacramentes of GOD, to conferre, and geue accordynge to his abilite almosse, to the comfortynge of the poore. Then lykewyse God by thys commaundement prouydeth for the temporall, and ciuile lyfe of man, and lykewyse for all thynges that be necessarye and expedyent for man, in thys lyfe. Yf man, and beaste, that is mannes seruaunte, shoulde wythout repose, and rest alwayes labour, they myghte neuer indure, the trauaile of the Erth. God therfore, as he that intendeth the conseruacyon, and wealth of man and the thyng created to mannes vse, commaundeth this rest, and repose from labour that hys creatures maye indure, and serue as well theyr owne necessarye affayres, and busynesse, as yrs

ſerue the youthe, and offeryng of man and beaſt tyll it come to a ſufficyent age and conuenyente ſoꝛſe, to ſupplye the place, and rowme of ſuche as deathe, oꝛ dyſeaſe ſhall pꝛyuate, oꝛ dyſable, from the execucyon, and vſe of ſuch trauayles as thys careful lyfe ſhall neceſſarylye requyꝛe. So ſayeth Ouid.

Quod caret alterna requie, durabile non eſt.

That is to ſay, the thyng cannot endure, that lacketh reſt. That man and beaſt therefoꝛe, myghte bꝛethe and haue repꝛoſe, thys ſabboth was inſtituted. Not only that the body ſhould be reſtoꝛed vnto ſtrength and made able to ſuſtayne the trauailes, of the weke to come, but alſo that the ſoule and ſpirite of man, whyles the body is at reſt, myght vpon the Sabboth, learne and know, ſo the bleſſed wyll of hys maker, that onelye, it leue not from the laboure, and aduerſyte of ſynne: but alſo by Goddes grace, receaue ſuche ſtrēgth, and foꝛſe in the contemplacyon of Goddes mooſte mercyfull pꝛomyſſe, that it maye be able, to ſuſtayne all the troubles of temptacyon, in the weke that foloweth. Foꝛ as, the bodye beynge alwayes oppꝛeſſed wyth laboure loſeth hys ſtrengthe, and ſo peryſheth: ſo doth the mynde of man, oppꝛeſſed with the cares, and pleaſures of thys woꝛlde, looſe all her foꝛſe, luſte, and deſyꝛe that ſhe had to the reſte to come of eternall lyfe. And ſo dyeth not onely the death of ſynne, but haſteth what ſhe can, to hate and abꝛoꝛe all vertue. Almyghtye God therfoꝛe not only in his cōmaundementes, but alſo at the firſt creation of the woꝛld, ſayncktified the ſeuēth day Geneſ. 2. that is to ſaye, appoynted it to an holye

lye vse or seperated it from other dayes, wherin men trauayle in the busynesse of this worlde.
Wo is the meanyng of thys Ebrewe phrase, or maner of speache, as ye may rede Iosuah.xx. Chapter. Sanctificauerunt Kades in Galylea. That is to saye they sanctyfyed Kades in Galylea, it is as muche to saye in Englyshe, they chose, or appoynted the Lytye of Kades, to be a refuge, or sayncturye for Murtherers to be safe there, tyll the cause of the murderer myghte be knowen. Howe be it, ye maye not thynke that GOD gaue any more holynesse, to to the Sabbothe then to the other dayes. For yt ye consyder frydaye, and Saturne daye, Saturne day, or Sondaye in asmuche as they be dayes. and the worke of GOD, the one is no more holye then the other. Cod. lib. 3. Tit. 12. de Feriis, but that daye is alwayes mooste holye in the whyche we mooste applye, and geue our selues vnto holy workes.
To that ende he sayncteyfed the Sabothe daye not that we shoulde geue our selues to ydlesse or suche Ethnicall pastyme as is nowe vsed amõge Christian people.

But beynge free that daye from the trauails of thys worlde we myghte consyder the workes and benefytes of God wyth thankes geuynge. Heare the worde and lawe of GOD honoure hym and feare hym then to learne who and wher be the poore of Chryste oure brothers in necessyt that wanteth our helpe.
The obseruacyon therefore of the Sabbothe doothe extende aswell vnto the faythe we haue in GOD as vnto the charyte of oure neyghboure. And not onelye that but also vnto the

bestes

beastes, that trauayle in oure busyneſſe, and be our necessary seruauntes. The which we should in no wyse abuse, not onely for their labours sake but also, for the loue of him, that hath commended theym, vnto oure seruyce, almyghtye GOD. Thirdly the sabboth hytherunto from the begynnynge of the worlde, was, and is a type, and fygure of the eternall, and euerlastyng rest, that is to come. As. S. Paule dylygently sheweth in the Epystle to the Ebrewes, cap. 4. so doth S. Aug. lib. 11. cap. 31. de. Ciuit. Suche as beleued the promes of God, declared by Moses, were led by Josuah the prynce, in to Palestina and rested in Canaan: suche as heare the word of GOD, and obeyeth it, shall be caryed in to the Celestyal heauens, by JESUS Christ, and rest into eternall ioye. Rede dilygently that chapiter, and thou shalte fynd a very necessary doctryne, what is the cause that the moost parte of men, entre not into this eternall rest. The contempt of our cappytaynes wordes Jesu Christ, who would lede vs thyther, haled we not backe, and lefte not hys commaundementes. Consider the persons rehersed in this commaundement. Thy sonne, thy doughter, thy man seruaunt, and thy woman seruaunt. thy best, and the straunger wythin thy dores. those thou must not wythout necessytie constrayne to any seruile worke vpon the sabboth, but se that they exercyse theym selues vpon the sabboth, in herynge the word of God, and se they frequent the place of communē prayers, and vse the sacramētes, as God commaundeth. For those God hath the commaūded vnto thy charge, as lōge as they be with the, not onely that thou geue them their

wages

wages that is dewe: but also se them aryght instructed in the law of GOD, and liue therafter. For if they perishe by thy negligence, their blud shall be required at thy hād. The straunger lyke wyse wythin thy porte, though he be of an other religion: thou shouldest assaye to wine him vnto the knowledge, & rites of thy religion, as thou seyst here commaunded vnto the Israelytes, and consequently vnto vs all. For we are bound no lesse, but rather more thē they, to the loue of god, and our neyghbour, and by expresse wordes, cōmaūded to do the same. Math. xxii. Iac. v. Here lette vs all crye out, and say (peccauimus) we haue offended, and studye to amende, for there is here condemned, the auarice of al men, that care not for God, nor hys law a dele: but vseth vngodly, and vncharitably their seruauntes, and bestes, as though they were made onely of GOD, to serue his auaricious appetits, and not rather to serue the necessaries of their Maisters: and lykewyse to glorifie GOD, as hys worde commaundeth. Likewise in this commaundement is condemned oure vncharytable behauour. towardes our neyghbour, and lykewyse the vngodly, and carnall feare, that we haue to teache a straunger the knowledge of God, we geue him the thyng we owe hym not sauyng by the lawe of nature. And the thynge that he may well lacke, or else optayne of an other. A supper, or dynner for his money, or loue. And neuer make mencyon of the thynge we owe him in as muche as we be Christianes. Thus can Arystotell entreate hys gestes, and Plato geue hys almes. Our office is, to communycate the knowledge of God wyth him, for to moue a communi-

nicacion, that the one myght know the others fayth. But this Charyte, and hospitalite, is vsed but of fewe meune. Incase a man should make mencyon of any suche almose, or intreate any place of the Scripture at dyner, or supper, it were a cloynge of the stomake, and takynge awaye of the appetyte, an yle sauered messe, and the warste dyche that can be broughte to the table. Wen say that folke should be mery at the table, and lette the preacher talke of scrypture as thoughe the lawe of God made menne sorye, whyche concepueth not onely the solace, and ioye of manne, in thys worlde, but also in tyme to come for euer. GOD take out of the hertes of menne, al feare and shame, that we frely confesse hym, as occasyon shalbe geuen with Looth, Genes. 19. cap. that sate in the gates of Sodoma to inuitat the straungers that came to the cyte into hys owne house to kepe theym in vertewe, and preserue theym from vyce. Rede the chapiter and se wherin consisteth true hospytalite.

Farther thou seyst by this commaundement that the Israelites might constraine the straungers within theyr cytie, to heare and se their religyon vpon the Sabboth, as euery well ordered commune wealthe, nowe in the tyme of the gospell shoulde do the same, and constrayne all people to heare the word of God, and se the mynystracyon of theyr sacramentes. This day is appointed also for man, to consyder, and expoūd the workes of God the whyche he made in syx dayes. For the lest creature that God made shall tea che man a knowledge of the creator, yf it bee consydered accordyngly. So that man should not onely vse theym. but also geue God thankes

for

for them, to augment fayth, to roborat hope, and prouoke loue. Therfore, GOD blessed the sabboth, to say, made it honourable, satisfied it, appoynted it to an holy vse, gaue it certayne prynuyiegis, and would menne to be, that day holy.

For as he hath appoynted syxe dayes for vs to exercyse our selues in the busynesse, and trauailes of the worlde: so hath he appoynted the seuenthe to exercyse the ceremonyes of the Churche, whych are instituted for the preseruacion of the Ministery of the Church. As to vse commune prayer, Heare the Sermon, vse the blessed supper of the Lord and to geue almes. 1. Cor. 11. 14. 16. Although the Ceremony of the Sabboth be taken away. Col. 2. whych appertayned onely vnto the people, and commune wealth of the Ebrewes, yet one day of the weake to preserue, and vse the worde of god, and his sacramentes, is not abrogated. Therfore in this cōmaundement, are two thynges to be obserued. The one ceremoniall, duryng for the tyme: the other Morall, and neuer to be abolysshed, as longe as the churche of Christ shall contynew, vpon the erthe. The patriarches before the lawe, Gen. 2. the prophetes in the tyme of the law. Exodi. 20. Deut. 5. we beyng deliuered from the damnacyon of the law. 1. Cor. 16. haue one day, to rest frō labour, and apply our selfes to the woorkes of the spirite, whych secreatly in our selues, should be done euery day, wythout handy labour, vpon the Sonday openly without the labour of our handes. Thys sonday that we obserue, is not the cōmaundement of man as many say, that woulde vnder the pretence of thys one lawe, bynde the Churche of Christ to all other lawes,

that

that menne hathe vngodlye prescrybed vnto the churche. But it is, by expresse wordes commaunded, that we shoulde observe thys daye (the Sondaye) for oure Sabboth, as the wordes of sayne Paule declareth. 1. Cor. 16. commaundynge euerye manne to appoynte hys almes for the poore in the sonday. The texte sayth in one of the sabboth. It is an Ebrewe frace, and is asmuche to saye, as in the Sondaye, As ye maye reade the same maner of speache. Luke. 24. and John. xx. of the women that came, to the sepulchre, to annoynt ỹ dead body of Chryst. Luke sayth, in one of the sabbothes, early they came to the Sepulchre, and so saythe John, by the same wordes, the whyche was the sondaye, as no man douteth. For it is our fayth, that Christ rose ỹ thyrd daye. So may ye rede, Gene. 1. wher the text sayeth, it was euenynge, and it was morynge, one day that is to say the fyrste daye. Which we call the sonday. And thus also saythe those that were best lerned in the tonges among Christian wryters, John Chrisost. Lactant. and Erasmus.

For the preseruacyon of the trewe meanynge of the word of GOD, and ryght vse of hys blessed sacramentes, he hath gyuen vnto the Churche Apostelles, Prophetes, Pastors, Doctours, and other. Ephe. 4. That shoulde teache vs the scripture, and wrytynges of the Prophetes, and Apostells. whych was declared to be trewe, wyth many sygnes, and tokens, that we shoulde not wauer wyth euery wynde, and be caryed into errours by the doctryne of man. That we should not fayne newe doctryne out of our own brayns, but beleue as the holye Churche of the Patriarches, Prophetes, Chryste and the Apostelles

stelles whyche taught the people as thy wrote, and wrote as they taught, that no manne after theyr deathe, shoulde deceaue the people, that Christe redemed wyth his precious bloud, with false, and impostorous doctryne. Those Ethenycke and Jewish doctours of ỳ Pope, howesoeuer they Bragge of the name of holye churche. be none other then the defendees of the Synagoge of Antechryste.

Sure we be that Christe, the Patriarches, Prophetes: Apostels be saued, and beleued no more, nor none otherwyse, then they haue lefte vnto vs by wrytinges. Better it is to be certain of oure doctryne, and saluation wyth thys holye churche, then to associat oure selfes wyth the rabul of lyers, that bosteth, and braggeth theyr abhominable, and Ethnicall ceremonies whiche be condemned in the scripture, to bee lawes for the holye churche. God geue the grace to rede the holye Byble, and to haue a lytle vnderstande dynge of it, then shalte thou se who, and where is the holye churche, that these dremers, attrybute vnto their father the deuyll, and Antechryst of Rome. And if they saye vnto the, that thou muste not take the texte, after thy owne mynde, but after the mynde of the holy Doctours, that hath wrytten in the scripture: thynche wyth thy selfe, that God hath geuen the, the Scrypture to rede therin, to thy saluation, as well, as vnto the Doctor. Farther ỳ thy Doctor preach not a lye, for the truthe: god hathe geuen the, the scrypture to iudge thy Bychoppe, doctoure, preacher, and curate whether he preach gall, or hony hys owne lawes or Goddes lawes. Farther say boldly, and feare not, for it is trewe, that in

mats

matters, and causes of wayght, the doctors agre not, one wyth the other. No many tymes, not wyth them selfes, as euery man knoweth, that hath rede them, wyth iudgement. And as good Argumentes shalte thou fynde in them, to dyspproue, as to pproue, the thynges that thys late found Catholyke churche of the deuyll, would stablyshe. Agayne thynke which was the most pure churche, and fre from heresies. The church before the Doctors wrot, that only was taught by the symple texte, and wordes of the Apostelles, or the church that hath ben taught thys many yeres by the blynde doctryne of men, then thou shalt se that those doctors that they speake of hathe put out goddes lawes and brought in their owne, as the phariſes and Rabbins did in the old church. Be not afraid of their holy name, but truſt to ꝑ holynes of ſcriptur, thē shalt thou not be deceaued. They say the holy church must be heard, and obeide: trew it is, but our fath is not grounded vpon those, that be of the church though they bee the trewe miniſters of Goddes word, but vpon the word it selfe as it appereth. Mat. 16. therfore when the auctorite or testimony of the church, is alegyd: man that loueth his saluacion, muſt searche where, and what the church is: what tymes, and when, the wrytters were most syncere, and not beleue these yesterdayes byrdes, that synge as the Papegay they knowe not what: as they be taught out of a shameles scole, that began wyth murther, is mayntayned wyth sacrilege, and shalbee destroyed wyth the clerlye, and brightnes of the Sonne of man, comming to iudgement.

It appertaineth vnto no man in what auc-

torytie

tozitie so euer he bee: to iudge who preacheth fal-
se, or who trewe, but vnto the wozd of god onlye
whiche interpretateth it selfe, when it is wyth
iudgement conferred. But of this, is required a
moze proler wozke: which god shall geue in time.

Nowe the wozkes of this precept, be also these
Godly to preache his wozd, and to vse the sacra-
mentes as he teacheth in his wozde, to heare the
reuerently that trewely preacheth. To honor the
wozde of God, and helpe to the prefermente there
of asmuche as may bee, to succour the profession
thereof whiche be, hathe bene and euer shal be (ye
they preache trewlye) in the moste miserable con-
dicion of the wozlde. Math. 10. Luk. 21. Marke.
13. Jo. 15. 16. To neglect the preachinge of gods-
des wozde, as these do that loke for the ayse, and
care not for the shepe. To abolyche the preaching
of the wozde. As those do, that hathe broughte
into the churche Wassynge, and Woumlynge of
canonicall houres (as they call them) whiche
nether they that say them, nether those that
heare them vnderstandeth not. They say god vn-
derstandeth them. What then? so he vnderstan-
deth lykewise the cucko, and the lowynge of the
cowe whiche is as good, and better prayse vnto
god, then the superstitious, and vnknowē prayer
that thou mūlest, for they vse the gyfte that God
hath geuen them, to sound an vnknowen voice.
and thou abusest the gyfte of god, which gaue the
a tonge, to edifie thy selfe, & thy neyghboure, lyke-
wyse to preache the lorde omnipotent. But thou
makest thy tonge, an instrumente to speake thou
wotest not what. When þ shuldest cry formercy,
and saye: Dana animam meā, quia peccaui tibi.
that is to say: lord heale me soule for I haue offē-

bid the. Thou sayst: Custodiui vias domini, nec impiegessi a Deo meo. That is to say: I haue kept the wayes of the lord, and haue not departed by iniquitie, from my God. Thus the Psalmes, and bokes of the scripture, thou redest without iudgement, and knowest not, what psalme is mete for thy necessitie, and state of the people that bee present, no more then he that neuer saw the scripture. Yea redest thou sometime a false history, & ether thou attributest the honor due to god vnto the saint thou worshippest, or honorest him in the earth, whose soule parauenture is in hell. For Augustine so sayth, that all be not glorified soules wyth God, whose reliques men worshyp in the earth.

To teache false doctrine, is a worke against thys commaundement. Likewise to depraue the vse of the sacramentes, otherwyse then they be taught in the scripture is against this commaundement to vse thē to an other ende, then thei were instituted. To honor thē as they do, ỹ inchaunt the water of the font, and chafe it wyth many a sulpier, and depe fet brethe. Such as honor the bread and wyne, whiche the scrypture doothe not only teache, to remaine in their substanciall essence, and nature, wythout changynge, but also the reason, and al the wyttes of man. Farther the beastes of the erth, fowles of the ayre, and fisshes of the water, knoweth there is no change of bread, nor wyne, & beareth recorde that the scripture is trew, bread to remaine bread, and wyne, wine. 1. Cor. 10. 11. farther to augment the ceremonyes of the churche, and bring in a new Iudaisme and Aronicall rites, is against thys cōmaundement, as the Wythoppes hathe vsed the

matter, there bee moze ceremonyes in the church of Chzist, then were in the church of the Jewes, as it shal easely appere to hym that wyl conferre our church wyth the bookes of Moses. Seneca in hys boke contra superstitiones, repzehended therites of the Jewes, and chefli the sanctifying of the Sabboth. What would he say yf he sawe, our churches that haue not the ceremonies commaunded by god, but by man, to the dishonozyng of god, to neglect a charitable dede to our neighbour vpon the sabboth day, is to bzeake the sabboth (Mat. 12. Lu. 6. 13. not to cease frō doyng of ille, but to abuse the rest, and ease of the sabboth, t sportes, games, and pastimes, kepinge ekmarketes, t fayzes vpō the sabboth is to abuse ỳ sabboth. It is as muche as to fery vnto god, and worke to the deuyll. For specyally all vnlawful plaies, and sportes be vsed vpon the day. It is against this commaundemēt to kepe, or dedecate any fest to any S. of what holynes so euer he be. Therfore sayth the law ye shal celebzat the feast vnto ỳ lozd Exo. 23. this honoz should be gyuen only vnto god. In the old testament was no feast euer dedicated vnto any sainct. nether in ỳ newe It happened after the deth of ỳ Apostles, as it is writē in Eusc. Ec. Hist. li. 4. cap. 15. t better auctozite haue they not, that bee the auctozs of these holy dayes, the which the counsel of Ludg. hathe geuē vs, thei haue not aboue. 173. yeres in age, t is the ieuē of the Pope. in Trip. hist. li. 9. ca. 38. there is no mencion of saincte holy daies. Few of s. Hier. i. 4. ca. ad Gala. t likewise of s. Aug. at Ianu. 118 epi. The sonday, t the houres there of apoynted for a decent ozder, to preach ỳ word of god, vse the sacramentes to haue cōmune prai-

ers to prouide for the poze, is to be obserued: that all thinges may be don in ozder. 1. Cor. 14. as for the other lawes that they haue made, concernynge fastynge, and satisfaccion for sinne, and woulde defende them vnder the pretence, and tytle of moztificatton of the flesshe: that glose seruith not for theyr pourpose. But theyr hypocrisie layeth wayte, to destroy the trew doctrine of chryst, yf it be not auoyded. They teache neither what moztification is, neyther howe the flesshe maye be beste kepte vnder, to obay the spirite. Moztificacion sygnyfyeth, ether pacience, whithe God requireth in the tyme of aduersitie: other temperaunce commaunded of God, to refrayne the lustes and concupiscens that fighteth against the spirit, it signifieth not suche voluntarye fastes, celebratyng of Masses, oz any suche other doinges of superstitious ceremonies as man chosithe to do, without the commaundemente of God. Of pacience vnder the crosse, and of aduersitie sincte Pauls speaketh. 2. Cor. 4. we, alwayes sayth he, beare about wyth vs the moztificacion of ỹ lozde Jesu in the body, to that end, that the lyfe of Jesu may be manifested in the body. And in the same place, alwayes we that be lyuinge for the loue of Jesu, are deliuered to deathe, that the lyfe of Jesu might appere in oure moztal flesh. This calleth S. P. Moztification, that is lyke vnto the affliccion of Chryst, and speaketh of the same. Roma. 12. and Dauid Psalm. 50. Mich. 7. of temperaunce, and sobziety in meate, dzynke, and all other thynges, it is wzyten Luke. 22. beeware youre heartes be not oppzessed wyth glotonye, and dzonkennes. Math. 17. these kynde of spyrites be not cast out, but wyth fastynge, and prayeing

yng. Lykewyse. Ephe. 6. whether we speak of pacience in aduersitie, or temperance in felicite both these workes commaunded of God, And it is lawfull for euery man to chose for him selfe suche exercises as best bee conuenient to his owne age and condition of hys bodye. Therfore Paule sayth. 1. Cor. 9. I chaste my bodye, and bryngе it into seruytude, to this ende, that in temperauncie letted not the holy gooste, withdrawed not hys mynde from prayer, made hym not vnapte to studie, and to the vocacion he was apoynted vnto. This is thend, why we shoulde do these workes, not to merit oure reconciliacion for synne, but to labour againste the deuill, the worlde, synne, and the fleshe, wyth the holye gooste, to preserue oure selfes in the fauour of God. Temperauncie is in generall commaunded vnto all men, and all times, how be it not one maner of exercise in this vertewe, canne be appoynted for all men, but euery man, maye chose for him selfe, what exercise he lysteth, and as moste conueniente, for hys dyscase. Suche as bee passed in age, and wyth cares of this worlde: hathe loste the strength of theyr bodyes, nedeth not so greate abstinence from meates, and drinkes: as these that be yonge, and in the myddes of theyr strengthe. As we maye see, in one manne Dauid, that neded more excercyses before he was put into exile, then after.

When scarse coulde the bones, beare aboute the weake bodye, that was farre broken, wyth the troubles, and care of this worlde. Health is the greate gyfte of God. Deuter. 28. and fayryst bewty of man or woman. Arist lib. Rhethori therefore it must not bee hurte, nether wyth ouer muche abstynence, neyther wyth dyssolute ly-

wynge, woulde to God people would folow the scripture in thys mortification, then the worlde woulde amende doutles, but there is now nothyng, but a carnall lyberty of the gospell, which hyndereth muche the glory of God.

The payne of such as violate this commaundement, and doeth anye vyle worke wyth oute necessitie, is wrytten Num. 15. that he shoulde be stoned to deathe.

Thus I haue rudely opened the fyrst table of the ten wordes that conteineth. iiii. commaundementes. The whiche deuision dothe. Ioseph. antiq. lib. 6. cap. 3. Origē. homil. in Exo. 8. Ambros. in. 6. cap. Epist. ad Eph. August. lib. 3. ad Bonefac. a prour. In his Quest. in Exod quest. 71. he Mūbryth but. 3. in the fyrst, and. 7. in the next table, by reason of a certaine Allegorie And hym doth the Master of the Sentence folow. lib 3. Distinct. 40. Howe be it, the fyrst Diuisiō is trew, as the Text in Exod. 20. is playne. Where as the Tenths commaundemēt. Thou shalt not couet, is but one commaundement, as I haue diligentlie searched, all the edicions that we haue in the Hebrewe tonge. Wyth one puncte, perycode, and sentence he concludeth the whole tenthe commaundemente, whyche manye men deuyde into two. Thou shalt not couet thy Neyghbours house, that is one wyth them. Thou shalte not conete thy neyghbours wyfe, is another. But the texte declareth manyfestly, that it is but one, for all is comprehended wyth in one and vnder one sentence. In Deut. capit. 5. ccr tayne later editions maketh diuisions of the texte

but

but that is nothyng to ꝑ purpose. Ther Moses repeteth the wordes vnto theym that knewe before the diuision of the tables, Farther the prynters therein folowethe the mynde of one Maymon an Ebrewe, and not the origynall in Exodi, capi. 20. Farther in the oldest edicion, and pryute that I haue sene (as farre as I knowe theire is none elder, yf ther bee, it is but one) the xth commaundement in Deut is not deuided the whych sedicion Venus gaue vnto vs An. 1494. Father Onkelos the Caldeye interpretoure in Deut, maketh but one commaundemente of the Tenthe. I wounder that some whiche be not ignorant of the tonges, folowe not the trueth of the texte: but maketh the commaundemente that forbyddeth ymages: a precepte ceremonial.. So I myght say, this were also Ceremoniall. Thou shalt haue no straung Goddes before my face. For al the commaundementes be of one vertew, and strength. If the one maye be in effect ceremonyal, so may the other, but these opinyons I passe ouer at this tyme.

¶ The seconde Table Caput. viii.

Honor thy father & mother, that thou mayst haue longe lyfe in the lande that the Lorde, thy God shal geue vnto the.

As in ꝑ fyrst table the are cõprehended all ꝑ workes, ꝑ appertayne vnto suche religiõ, & honor, as belõgeth onli vnto

god as

as in the fyrste precepte, knowledge, feare, fayth, and loue of God. In the seconde is forbyd all externall Idolatry. In the thyrd Externall profession of Goddes name, hys worde, and his workes as by prayer, thankes geuinge, preachynge, and confessinge hys trueth before the worlde. In the fourthe: howe we shoulde honoure hym wyth publyke Sacramentes, and Ceremonies in the churche. so in this seconde table, is comprehended all suche workes as appertayne vnto God, & man. And in this table is prescrybed howe, and by what meanes, one man may lyue wyth an other in peace and vnyte, in thys Ciuile lyfe, duryng the tyme, of this mortall bodye, vpon the Earth.

Many noble wyttes hath applyed greate dylygence, and studye, to prescrybe suche lawes as myghte best, and mooste commodiously gouerne and kepe the people, in a politike felicite. To leue quietlye, prosperously, and welthelye. As Lygurcus the Lacedemonians, Solon, Plato, Aristotell the Grekes, Numa, Pomp, Cicero, and other, the Romaynes. Amongest Chrystianes, Constant, Justine and other. Those men hathe done some what, to associat people in Cities, and Realmes by wysdome, to kepe them in an honest order wyth vertuous lawes, and to remoue thoccasyon of wyse, and discorde by iustice.

Howe be it none of them all, nor all they together, hathe not prescribed so perfyte, and absolute a forme of a politike whalthe, as almyghtye God hathe donne vnto his people in thys Seconde table, and syx rules. Neither so equally pondered the deuersytie of synne, and trannsgression of iustice as thys lawe doth. Nor so indifferently

ly

ly preserybeth correccyon and punyshemente accordynge to the grauyte and greatnes of ỹ fault but is to cruell in the lesse offence, and to mercyfull in the greater. As ye may se the iniuries of theft punyched, and blasphemy of God, with adultery vnpunyched.

After that he had gathered together thys people into one companye and multitude, brought them out of Egipt, and appoynted them a lande and cytyes, where they shoulde lyue, as membres of one commune wealthe. He preserybed vnto theym, certayne lawes, wythoute the whych, no commune wealthe, can long indure. For it is no lesse maysterye to kepe a Royalme in welth, frō the daūgers to come: thē to win it frō aduersite, when aduersyte is present. The fyrst law, to preserue a cōmune wealth is, that the people theres of, knowe how to reuerence, and honour God a ryght who is the presidente, ỹ the defender of all citis, and realmes. If he be neglected, ther folowyth doutles ruine and change of ỹ cōmune wealthe. Thus saw al those that wrote lawes for the preseruacion therof not only Moses, and christē wrytters, but also the Ethnykes. Arist. li. 7. polit. cap. 8. Where as he Nūbreth ỹ workes to be done in ỹ Citie. Quintū, iniquit, accipimū circa eram diuinam, cultus quod sacrificium vocant, that is to saye, the fyrste and principall worke, is reckyned at the alter of God, whiche men call sacrifyce. They knew, that no cyte, nor Realme coulde contynew longe in wealthe, except they had the fauour of GOD thoughe they coulde not tel, how to honoue him a right. We like wise knowe the same, the fauour of God, fyrste and chiefely to preserue the commune wealthe. Psal.

127.

127. Deut. 31. and be assured by hys worde howe we may honour him, to say as it is taught vs, in the fyrst table, and fure fyrst preceptes.

The seconde lawe necessarye for euerye commune wealthe is, that the people amonge theym selues lyue in peace, and concorde wythout dyscord, and dyssencyon. As Sallust. sayeth, Lytle thynges by concorde increaseth, and greate thynges by dyscorde decreseth. That sawe the worthe shepearde Melibeus in Virg. When he sayd En quo discordia ciues perduxit miseros? That is to say, lo, whether (or into what miseris) hathe discorde brought the wretched citisens. Not onlye Rome, & other moste noble commune wealthes, lost theyr libertyes, & the selfes by dyscord, but also the commune wealthe of the Israelites as ye may rede. 3. Re. 12. howe of one kyngdom, was made two for the discord, that god suffred to be amonge themselfes for the idolatrye of king Salomon. 3. Re. 11. where as ye haue an example that no cõmune wealth, can indure where as the preceptes of the first table be neglected. Almyghty God therfore, after that he hath taughte the people, what is to be done towardes him in the fyrste table: he sheweth in the Seconde table what we should do one to ꝑ other of vs, that peace, and concorde myght be amonges vs. Which can not be, where as one knoweth not, what reuerence, and honour should be done to the other. For where as all men wilbe lyke, there is nether wealth, nor vertewe: but contencyon, and hatred, whiche is the mater, and grounds, of all calamites, and mischief. The law of God therfore, in the fyrst front of hys Second table, dothe appoynt, and instytute a certayne Imperye, and

domin

dominion, to be had among hys people that one person myght be knowen from the other.
Commaundeth obedyence vnto the superyoure powers sayinge: Magnifie or reuerence thy father, and mother. Yf thys order be kept, ther is a rewarde apoynted for the obseruacyon therof, as the text sayth thou shalte lyue longe vpon the earth. After that people of a commune wealthe, knowe, eche of them their dewties: it is necessarye, there folowe a lawe to maynteyne theym in peace, and vnite. Therfore foloweth it, in the table. Thou shalt not kylle, whych precept is a municyon, and defence of the peace. Now be it because there foloweth alteracyon, and chaunge in euery commune wealth, by reason of deathe, and the persones presēt cannot lyue for euer: the lawe maker for the commune wealthe, must prouyde, how the places of those that dye, may be agayne furnysched, that wyth the departure, of one, may folow the successe of an other. wherfore God putteth the syxte canon, that defendeth mariage wherby is preserued this commune wealth and as godly contynue as it be ganne, the which lawe is not onely necessarye for the preseruacion of the commune wealth to come: but also to preserue the state present, in peace, & trāquilite. For neuer was there greater occasyon of dyscorde, & bate, betwene cōmune wealth, & cōmune wealth, prynce, and prynce, priuate persons, and priuate persons: then for thabuse & violatinge of maryage, & cōmitting fornication, wyth suche lyke vices as it is to be sene by Dina. Gen. 34. by Thamar. 2. Reg. 13. by the priestes wyfe abused of ẏ Beniamites Judicum. 9. 20. rede the place. For the rapte of Helena Troy perished. For ẏ opressing

fynge of Lucrece at Rome s other. Then as there be lawes to preserue the persones selfe of the cõmune wealth so must there be lawes to preserue suche goods as appertayne vnto the membres of the commune wealthe, that one do no wrongs vnto the other, but euery mã be content wyth hys owne condicion & propre goods, and not to vsurpe auctorite ouer his neighbours. Therfore ỹ eyght lawis concernyng the defence of propre and pryuate goods. Thou shalt do no theft.

How be it, seyng we are fraile and so ile that many tymes we transgresse, sonnie, or al these lawes that preserueth the commune wealthe, it is necessarye to fynde and prepare some remedye to haue the transgressour punysched, & the person ỹ is hurt and offended restored vnto his right, therfore is there thys clause & rule in the lawe. Thou shalt geue no false testymonye agaynst thy neighboure: whych is the ninth commaundement, and bindeth as wel the superyour powers to sequite and iustyce wythout respect of persons as the cause requireth obserued, as suche shall be testymonyes in a doutful matter to say as they know trewly. And lykewyse that in bying and sellinge and in all other contractes men vse no fraude: to get their goods. These lawes nowe I wyl open in order as they stande playnely & symply: as I can: to the vnderstandynge of the texte. As for them, I wyl speake of seuerally, these be the fountaynes and originall of all politike lawes. The fyrst law that stablysheth the auctorite of the superioure powers begynneth with the name of ỹ father and mother. For after and next vnto god we owe mayst reuerence vnto thē, of whō we haue receaued thys naturall lyfe by the helpe of God,

and

and they lykewyse hath sustayned the paynes of our educacyon and bryngyng vp, then vnder the name of the parentes is cõcluded al other persones to whõ we owe our obedience and loue. As the countrey where we were borne or where we haue oure lyuynge that we be trew and faythful vnto it. Garnysche it what we maye and enryche it with al godly knowledge, artes and other cõmodities, not to hurt it but to dy for it as iustice shall require. Then the prince, or magistrate that hath the defence of the countre and the people of the same committed vnto his charge. Tutors appointed for youth, suche as teache anye crafte or handi meanes to liue by. The doctors & teachers in the ministerie of the churche whõ the scripture calleth the father of the people. 1. Cor. 4. The suche as be by nature and parentage our kynsfolke, also all that be our elders vnto whom we owe obedience. These be the persons that be vnderstand by the father and the mother. The text sayeth that I should honor thẽ, the whych word in ỹ Hebrew hath a greater energie and strẽgth thẽ one word in Latine or Englyshe can expresse (Cabad) signifyeth to set muche by, to haue in estimacyon, to preferre and to extoll: & requireth these affeccyons in the heart, and not onely exterall reuerẽce as be fayre wordes, outwarde gestures wyth out the loue of the hearte. To obey theym in all thynges honest agreynge wyth the lawe of GOD, not contemne theym, neglecte them, hate them, or be vnkynde to them. To help them as we be able yf necessite requyre. To put oure lyues for them and to pay them their dewe. Ro. 13. and that wythout murmure and grudge. For all those that I haue rehersed be as our fa-

thers

thers, and as it were a secõde GOD appoincted for vs vpon ẏ erth. Therfore yf thou wylt haue a veri trew ymage to expresse god omnipotẽt the sole God & maker, vnto thy reason and externall senses: set those superyoure powers before thine Iyes, which hath or doth trauayle for thy wealth and commodyte, thy Father and Mother as is before sayde. The prynce and kyng how to kepe the in thyne owne countrey in wealth and felicitye, that thou be not made prysoner nor bonde man to a straunge nacyon, thy contraryes, & thy mortall Ennemyes. The lande it selfe bryngethe the fryute & all thynges necessary for thy lyfe the whyche thy fathers wan wyth theyr blood, and mayntayned wyth theyr body and goods. Thy preacher telleth the wyll of God and al hys studyeis to bryngе the to eternal felicite vnto those thou owest of dewtie a filial reuerence & honour To thy father. Ex. 20. Deut. 5. Prouer. 10. Eph 6. Eccle. 3 To thy pryncе and lawful magestrate Iosu. 1, Ro. 13. Ephe. 6. Tit. 3. Heb. 13. 1. Pet. ii To the Elders. Leuit. 19. 1. Timo. 5. The which was obserued also among the gẽtilles as Iuuenal the Poete sayth, thought it that a fault worthy deathe yf the yonger honoured not the elder. As for the defence of the countrey it was and is of all naturall men that there nedeth, no testimony nor example Moses Deut. 20. The pryophane wryters as Horace thus:

Dulce et decorum pro patria mori.

That is to say, it is swete, and decent to dye for the countrey. The Lacedemõ that were slayne in Termin, had this Epitaphe on theyr graues.

Hospes die Sparte nos te hic vidisse iacentes,
Dum, patrie sanctis legibus obsequimur.

Thou

Thou straunger say that thou sawist vs here dead whyles we obeyed the holy lawes of oure countrey. As for our honor and reuerēce to such as teache vs the worde of God, it is shewed, and also the Examples of the Corynthians, and like wyse of the Galathians that were so prompt to obey Paule before they were seduced that they would haue plucked out theyr owne Iyes to haue doune Paul honour Galat, Valerius Maximus libro. 2. Capit. 1. Howe in Rome the elders were alwayes taken as fathers of the yonger and that no youthe should sit at any feast, til their elders had place, they should bee the last that sat and the fyrst that ryse from the table. Euery man should reuerēce and honour these superiour powers not for feare, but for loue. And cōsider that God begynneth not this seconde table wyth the dominion and imperie of the father in vane or wyth out cause. But meaneth that we should none otherwyse loue the superiour power of the earth and be affectionated vnto them then vnto our naturall parentes and obey them in al thinges that is consonaunt or not agaynst the lawe of God, lyke wyse the superiour powers should be none otherwyse affected wyth loue towardes theyr subiectes then the father is agaynst the sonne. Consyder the worke and ordinaunce of God in this superiorytie and dominion that preserueth the good, punysheth the yll, auaunsith vertew, and oppresseth vyce, to the preseruation and wealth of the Republick. Thine office is to consider in what place the superioure is set, and how the deuyll trauayleth wyth out ceasling to trouble the tranquillite, peace, and good order of euery commune wealth, by sedicion, traiso, war

and

andlasciuous, and dessolut maner of liuing. Far
ther he laboreth continually to subuert the pryn-
ce and gouernour therof, to bryng hym from ver
tew to vice, that they maye boothe wyth vngod-
ly lawes, and yl example peruert the people, and
bryng them from God. As thou mayste se by Da
uyd and Sawle two vertues and godly kynges
at the beginnig of theyr raigne. Saule he vtter
ly loost in thys world, and in the worlde to come
He so intricated & wrapped Dauid in the snares
of synne, that scarse coulde he fynde hys colours
and returne to grace. Marke howe he did dare,
and blynde Salomon the wysest that euer raig-
ned and broughte hym to ydolatrye. Remembre
that they that Rule be men & hath lykwyse theyr
infirmites and wyth oute a singuler grace can
not gouerne wel. As Salomon saythe: vt oculus
videat, et auris audiat. Deus facit vtrumq; ẏ
is to say, that the Iye se, and the Eare hear, god
geueth bothe. The meanyng of the which text is
that if the Magistrat haue good counsell and se
what is beste for the commune wealthe, and the
people obey it, it be the workes of god, no huma-
ne sapience, dlligence, and industrye is suffycient
for this vocation. Therfore Paule saith. 2. cor. 3
oure abilite and sufficiencie is of god, when we
haue considered the malice of the deuell againste
such as rule in the world and lykewise the rulers
propre infirmites, then let vs consider lykewyse
our owne synnes, and naughty lyf for the punish
men where of God geueth manye tymes cruell,
& vngodly gouerners: Iob. 35. as he geueth good
wyse, and louynge prynces, to suche as feare hys
name. 2. Parali. 9. Yf they happen to fall from
god & folowe vice, it is not thy dewtye strayght
waye

wey to calumniat, speake, moue sedicīō cast of o-
bedience, loue and feare ꝑ thou owest vnto them
but pray for them: studie what thou canst to call
them agayne to god, be prone to forget & remitte
thoffence, remembre Dauid and Saul, that fell &
yet returned, dissemble at suche fautes as be cu-
rable lest the publike peace be troubled. Remem-
bre though he bee naught that ruleth the place
and office that he is in, is the order and worke of
god so if thou put differēce betwene the office it
selfe which is good, and the officer that is euil, it
shal kepe the in a feare ꝑ thou reuerence a good
and godly gouernaunce in an yll gouerner.
As Paule loued the policie and lawes of Rome
and neuer taught sedicion, though he hated Ca-
ligula, and Nero themperours that occupied the
imperie and dominion. Beware therfore of con-
tumacie and disobedience against the superiour
powers, obeye them in all thynges where they
commaund the nothing agaynst Goddes lawes.
So commaundeth Paule Ephesi. 6. for they are
apointed vnto that place af gouernaunce to bee
Goddes Aycars, to execute hys lawe, hys wyll.
hys pleasure, to bryng menne to god, and not to
cary men from god for incase they instigat their
subiectes to the transgression of goddes lawes,
we must obeye nether them neyther theyr lawes,
they be not then oure fathers but rather straun-
gers that would draw vs from the obedience of
God which is our very father. It is not de-
cent that their auctority shoulde bee aboue, and
Gods auctority vnder. For as mannes aucto-
rite dependeth of Goddes, so should it bryng mē
and ledemen to God. Where as they commaūde
nothyng agaynst Gods lawe: thou hast herd be-

fore what reuerẽce thou owest vnto thẽ. A thyng more vnnaturall is there not, then to se the sonne dishonor the father, the subiecte his superiour As we learne not only by ỹ scripture but also bi the examples, of all other beastes of the earth, and foules of the ayre except a few. Therfore the booke of Iob sendeth vs vnto them to lerne wisdõ cap. 12. Vs dothe Plyn. lib. 8 cap. 27. Nat. histo shew what wysdome the bestes of the erth hathe taughte manne. Be not as the viper that gnaweth out the bely of her dam̃e, and seketh her owne lyfe, wyth her dammes death. Folowe the nature of the Licone that in her youth norysheth the olde dayes of her parentes Plin. lib. 10 cap. 23. Nat. Hist. thus thou art bound to do. If thou do it, thou shalt haue thy rewarde whyche is to lyue longe vpon the erth Exod. 20. Deu. 5. If thou do it not: be assured that God wyll punische it, thoughe man do not Deu 17. Exod. 21. Prouerb. 15. Roma. 13. Rede the. 35. chapiter of Hier. the prophet, and marke how god punysshed the chyldren of Israell for disobedience, and rewarded the Rechabites for obedience of their fathers wyll.

Now it is necessary to know the superiours deuty. Fyrste the fathers to the sonnes, then of others that bare rule in the world.

The fathers offyces is to teache and bryng vp theyr chyldren in the knowledge and dyscyplyne of God to know him aright, and kepe thẽ from wantonnes and vngodly lyfe. Ephe. 6. Deut. 6. Exo. 21. not to prouoke them to ire, but gentlye wynne them to vertew & loue with out seuerite, and rygure if fayre meanes can anayle.

If not, to vse rod and the punyshment as he

sayeth

seyeth the cause requyre and not to bee remysse and negligent in correctinge hys chyldes faute, nother to wynke at hys yll doynges Prouer.13. 23.10.Eccle.30.rede the place. But alas howe can thys be donne, where as the Parentes themselfes, can scarse repet by harte the Articles of the fayth, the pater noster, and ten commaundementes. How can those miserable persones, teache their childzen the meaning of theyr beleefe, the vertewe of prayer, the daunger of syne, or right vse of the sacramentes. This the world, oweth, vnto the holy churche, that is extolled in to the higher heauens, that hath robbyd people not onely of the scripture in a knowen tonge but also preferred vnto the cure of soules, suche as synge solle, ka, and can do nothyng lesse, then the thynge that apertayneth to theyr office. Nowe what the prynce and Magestrate shold be: what their office is towardes their subiectes, what is their reward if thei gouerne wil: and what their payne yf the do the contrary, it shall appere by the scripture.

What the kynge should be, it is wrytten Deu 17. and lykewyse what thynges they should do, or not do. If thou wilt saith God vnto the Israelites haue a kyng, thou shalte take hym that I chose in the middes of thy brothers (vnderstand that now all kynges, bee they good or bad or put in theyr auctoryte by god) thou canst make no straunger kyng ouer the. In these wordes is declared, that whosoeuer will gouerne a commune wealthe aryght, must loue it and the membres therof, as the father hys childzen. As Xenophon sayeth, a good prynce, differeth nothynge, from a good father. Arist. li. Politicorum. 5 ca. 9

9. shewyth many condicions that are necessarily required in hym, that shoulde be preferred to the gouernaunce of a commune wealth. The fyrst is, that he loue it, and the state therof. Thus requyred lykewyse Christe in Peter, when he commẽded the people vnto hys charge. Saying: Peter louest thou me: yea lorde sayd he, and that thou knowest, then Peter fede my shepe Jo. 21. He shall not profyt in the regement of the Ciuile wealth, nor ecclesiasticall, without a singuler loue vnto the preseruation therof. The kyng there, is forbydden to multiplie horses, and to cary the people agayne into Egypt: not that the kyng should haue no horses, or permitte none of hys subiectes, if occasion required, to trauel into Egypt, but that he should not glory in his owne strength, and cause the people to trust in the myght, and power of the fleshe, as though by man, their commune wealth might be preserued or their Ennemies, so ouercome in tyme of war, as Pharao, and the Egiptians did. Farther it is forbydden the kynge, to haue many wyues. And the cause is, least they should wyth drawe his hart from god. Nether should the king, multiplie for hym selfe, great aboundaunce of golde, and syluer. But thus the kyng must do, when he raygneth in hys kyngdome, cause an Exampler of Deut. be wrytten out, and that boke should be with him, and he to rede there in al the dayes of his lyfe and learne to feare the lord, his God, and to obserue all the preceptes therof, and lawes, to do them. Farther his hart should not be lyft vp, aboue his brothers and shoulde not declyne from the preceptes of the booke, neyther to the lefte hande, nether to the ryght, that he maye

pzolong his dayes, in his raygne, he and his chil dzen in the middes of Israel Deut.17. The fyrst cure & charge, of the magestrate oz pzynce muste be, to se their subiectes instructed in the first table, and the pzeceptes therof. Which can not be except they appoynt learned, and conuenient ministers in the church, that teache none other doctrine, then the Holy Bible conteyneth. Consernyng theyr offyce in Ciuile gouernaunce, it is described Psal.100. to lyue well him selfe and to obserue mercy and iustice, to punyche vice, and to extoll vertewe, rede that psalme, there shalt thou se a pzynces office, hys lyfe, and familie described. Howe he shoulde lyue after the wozde of God, gouerne his people there by, what seruauntes he should haue in his court, and what persones shuld be banyshed out of the court, to vse the industry of such as be good, in publick, and pzyuate busines, as it is in the.9. verse. It may happen a pzynce to haue yll seruauntes, extozsiners, pollers, pillers, oppzessours of the poze, noz commodious foz his maiestie, noz foz the people of his realme. Suche as lyue in vices, blaspheme God, and can do none other thyng, then deuour, the bzead of the pooze, those Dauyd sayeth in the Eight verse, he wyll banyshe out of hys court.

In the nynthe, and laste verse, he sayth, he wyll not onely ryd hys court, of suche yll persones, but also dayly geue diligence, to purge, and clense all his realme of such yll doers. The pzinces that hath this studye to mayntayne the glorie of God, and to pzeserue iustyce, and equite, if by infirmites they fal somtimes: must be bozne wythall, and theyr faultes other hyde, oz hea-

led

led. As it is to be sene in Salomon, and Dauyd, If they offence be hurtfull, and slaunderous to the worde of God, and pernicious to the commune wealth, the preacher of Gods word, must not dissemble to correcte it, by the word of God, playnly wythout colloure, or circumloquucion as Nathan dyd Dauid, Elias Achab, John Herod. For that, that is spoken, to all men, is as though it were spoken, to no manne. So doth paule teach. The princes ar called reges, a regendo, that is to say. They are called kynges whych name commith of a verbe that signifyeth to gouerne, they must lead the people, and them selfes by the law, and not agaynst the lawe. to bee ministers of the lawe, and not masters ouer the lawe. Cato sayeth well therin, obey the lawe, that thou madyst thy selfe. It should not offende the Magistrates to bee reprehended by the preacher of the lawe of God, but rather take it in good parte, and thanke God that he hath one, to admonysshe hym of yll in tyme. Remembryng the words Eccl. 10. capit. Rex hodie, et cras morietur. that is to say, to day a kyng, and to morow shall dye. All the estates of the worlde in their honour, should remember the wordes wrytten, Gene. 2. Formauit Dominus deus hominem, lutū de terra, that is to say, the lord god made man clay of the erth. Which wordes should admonished al men of their condicion and original. Quid igitur superbis cinis et lutum, Eccle. 10. ỹ is to say, why art thou proude, asches, and clay. Thus should all other remember that boste so their nobilite, and thincke there be no men, but they. In tyme paste, menne were accompted noble for vertew, and iustice, suche as hadde donne

some

some noble acte, eyther in peace, in gouernyng the commune wealth, or in warre, for the defence of his countrey, and ꝑ heades therof. They wer borne no gentyle men, but made gentyle men, for their noble & vertues actes. The nobilite now adayes is generate. It applieth no study to folow the wysedom, learning, and vertues of their predecessours, but thynketh it ynoughe to haue the name. without effecte. Their wysdom, and lernynge once ruled other: nowe they contempne learnyng, and scarce can vnderstande a learned man, when he talketh of wysedome, and learnyng. Traianus the Emperour saide vnto the capitaine of hys Horsemenne, when he gaue him a swerd. Use thys swerd for me, yf I commaunde the thynges that be ryght, yf not, vse it agaynst me. There should no vyce be excused, neyther defended vnder the pretence, and cloke of Goddes woorkes, neyther for the dygnyte of any place, manyfest iniuryes, and wyckednesse permytted to raygne: but the word of God, shuld alwayes without respect of persones, stande in his full strength, and power, whose office is, to teache the ignorannt, rebuke the transgressours, chastyne the intractable, and to institute man in all kynde of vertue. 2. Tim. 3.

They should remenbre, that kyngdomes be altered, and chaunged because of synne Job. 35.

And that God remoued lykewyse Prynces from theyr dygnytes, by reason of synne, as it is to be sene by Saule the fyrst kynge amonge christiane people. 1. Reg chapi. 16. al kynges and commune wealthes of Christianite, wer instituted specialye, to preserue the ministerye of the churche, and

the

the estimacion of godes word, that people might know, and lyue according to it, and as it teacheth to declyne al iniust warres, and batteis, to defēd themselfes, theyr realmes, and all other, that be persequuted for iustice, as Abrahā dyd his neighbours, and Loth, his neuew. Gen 14. to promote peace, and make concorde, that they may be, the chyldren of God. Mat. 5. No christian man wyl take me here as thoughe I extenuated the Princely honor of kynges, and other Magistrates, commended vnto vs by God: Whom I honour, reuerence, loue, and know by the scripture what I owe vnto them, to say, booth goodes, and lyfe Roma. 13. Ephe. 6. father what mannes lawes guethe Lod. lib. 11. Cit. 74. 75. I woulde al mē should obserue. The subiectes of euerye Ciuile wealthe, and muste beare the charges, and burdō that is necessarye for the preseruacyō therof, and must not refuse to paye trybute, vnto the superioure powers, vnder the pretence of a Christyan lybertie, but paye it without grudge whatso euer lawfully, and of dewtye, is demaunded.

Remembrynge, the lybertye that Christe hathe geuen vs, is delyueraunce from synne, frome deathe eternall, the horroure of Hell, and to restore vs to euerlastynge lyfe, and not to delyuer vs from the obedyence of prynces, in suche ciuile cases. Mat, 22. Luke. 20. Rom. 13. geue the thing to Cesar, that is dew to Cesar, and to GOD ỹ thing dewe to GOD. Christ putteth dyfference betwene those two greate Lordes God, and the cyuyle Magistrate, that people should beware, they geue not the thynge that is dewe to one, vnto the other. But this order is chaūged, for wher God commaundeth to geue trybute, and other,

exactions

exactions, helpes or subsydes vnto Cesar: the people are made so pynde by the falsehed of Antechristes ministers, that they wyll rather geue a golde crowne, to the byldyng of an Abbay, foundations of a chantry, or for a Masse of Requiē, then one syluer peny for the defence of ther commune wealth. And the thynge that is dewe to God, they geue vnto Cesar, or the Cyuyle Magistrate, to saye theyr beleue, and knowledge of god, this is only dew vnto God, and his worde, and not to kyng, nor Emperoure, or anye other Magistrate. Thus is to change godes institucion. We se daylye, how the Prynces of the worlde persecute the gospell and the gospel like vse of ỹ sacramentes, we peruerte therfore Goddes law which commaundeth to geue tribute to pryuces of the commune wealthe for the preseruacyon therof, and in maters of relygion, to geue our selfes booth bodye, and soule vnto God and learne not onely by the scrypture to loue the supryoure powers, Goddes ordinaūce, but also consider other examples, where as he shalse obedyence and loue of the subiectes to theyr prince: to be ỹ strength of theyr realme.

Scipio was demaunded when he came in warfare, into Affrica, howe he durste to enter so stronge, and myghty a realme. He sayd, the obedience of his souldyers. For they were so obedyente, that yf he had anye of theym, fall from the toppe of a stypple into the water, they would not haue dysobeyed him. Se the order, and concorde amonges the bestes in the Ayre, as long as their kynge lyueth amonge the Cranes, Plinius libro. 10. capit. 23. Natur. Hist. and the litle Bees Virgilius Georgicorum. 4. lib. Now yf they go

uerne.

nerne not the people well, whyche be theyr bre-
thers, they maye reade theyr owne damnacyon
Ecclesiastes. ix. x. Ezechiell. xix. Hierem. xxxix.
xlii. and lykewise the eye of god, that they harke-
ned not, to the voyce of the preacher. Deuter. 17
It is therfore the office of euery Magystrate, to
lerne howe to raygne ouer the people, by the law
of God, & to despye wysedome of hym, to knowe
and folowe the thynges, that appertayne to the
ministracion of the cõmune wealthe. For of hym
alone commeth all wysedome, Iac. Psalmus. 127
Thus knew the godly rulers, and were fortuna
te in theyr gouernaunce. 2. Re. 6. 7. 3. Re. 3. yf ỹ
Magistrate woulde reade euery morning, before
he intreate any mater for the commune wealth,
the. 101. Psalme it should lede hym to a synguler
wysedom, and meruaylous dexterite in iudgmẽt
The people shoulde dayly praye for theyr Magi
strates, for of thẽ dependeth the peace and tran-
quylyte of the commune wealth. 1. Tim. 2. Psal
20. 21. It is a great iniquite for people to neglect
their office herin. There be prophe Psalmes wri
ten, by the Prophet Dauid, that appertayne vn
to this purpose. As the creation coronacion, or in
auguration of the magistrate: Psal. 110. wher ỹ
people made supplycacyon, at the coronacion of
Kynge Salo, 1. Par. 28. 29. for a prosp rous go
uernaunce of the cõmune wealth, when the Ma
gistrate shall take any batell, or warre in hande
Psal. 20. when God geueth victorye. 21. & so for
all other necessaryes that they maye defende the
orphalynges, and poore wydowes with al other
oppressed wrõgfully. For the palace of a prynce,
or Magistrate, shoulde be the refuge, & Sanctua
rye of ỹ poore, where as they myght offre holde

lys

lye, as before God, theyr greues, and oppressions so it appereth in the prayer of ỹ people, for king Salomon Psa.101. Saying: Da Deus Regi iudicia tua, that is to say: Gyue o God, thy iudgementes, vnto the kynge. For no Magistrate cā gouerne, with out some forme of iudgement, and certayne lawes. But because all iudicialles, & decres, statutes, & lawes, made by man, doth many tymes fayle, eyther for theyr owne propre imperfection, eyther by the pcasyal, and corrupt ministracio of ỹ iudge: the people desyred, god to giue theyr kyng, his iudgementes, wh.che are writtē in his lawes, & chose the magistrate must obserue Deu.1.10.& 16. as Moses did Exo.18. Leui.24. Nu.15. Iosua.1. by the which wordes we know that all godly lawes, shuld be asked, & sought out of the scrypture.

The some and conclusion of this.5. precept, and of al that I haue spoken in it is: that suche as the Lorde hathe appoynted in the Earthe ouer vs to rule: those we must reuerence honoure and obey, wyth all feare, and loue, and that we derogat nothyng of their dignyte, with cōtēpne contumacion, or vnkyndnes. For seyng GOD would his ordinaunce that he hath instituted, to be inuiolated: it is oure office to obserue the degrees, and order of preeminence, as he hathe instituted.

Caput. ix.

¶ The syxte Commaundemente.

Thou shalt not kyll,

I saye

Dayd before, Concorde, and peace, beste preserued alwaies the cõmune wealth, whi che dependeth of the loue of God, and our neyghbours. Therfore doeth god immediatly after the iustitucyon of the commune wealth & cyuyle all wblaunce of hys people, before sette in order, and euerye man apoynted to a certayne place, and vocacyon, the one to be the father, the other ꝑ sonne, the one be ꝑ maister, the other seruaunte, the one to be a dyscyple, the other an instructour, the one to be the yonger and the other the elder: and eche of these knowethe by the precepte and commaundementes afore, what his office is, and howe he shoulde lyue in his vocatiõ: in thys precepte he remoueth the occusyon of discorde, and debate, that myght happen betwene the membres of thys commune wealthe, by reason of murder, and mannes slaughter. Therfore forbyddeth he all iniuries, vyolence, force and other vncharytable menaes were wyth all we myghte hurte oure neyghbours bodye. And lykewyse requireth that in case we can do anye thynge for the helpe of our Neyghboure, we deligently applye our seruyce in his vse, and to procure the thynges that appartayne vnto hys trãquilite, to saue him from aduersities, and to geue hym our helpyng hand when hys troubles shall require. Seing ther is nothyng more to deare to man, thẽ his body, and lyfe, as the law of nature teacheth, God by thys law defendeth it agaynste the deuil and deuilishe wilful hatred of man, that some tyme is so caryed away wyth affections of the flesh, that he honoureth not this precept, but contemneth the ymage of GOD in hys neyghbourt

boure, hateth hys owne flesche and executeth a bestly rage, and tyrranny in hys brothers bodye more lyke a furyous Lyon, and mad dogge, thē a reasonable creature, not onely to the destruccion of hym that is kylled but to the losse, and perdycion of hys owne body and soule for euer: if he repent not. God in thys commaundement forbydeth not onely the murther done wyth the hande but also the murther of the hert, and of the tonge Math. 5. 1. Joh. 3. in the murther don of the hād is forbydden all pryuate reuengynge betwene pryuate persons that wil be iudges in theyr owne causes. Whiche begynne wyth blowes, then foloweth hurtyng of some membres of the body, or clene destructyon of it, at the laste murder of the hole bodye. Some kyll wyth the sweard, some with poyson, some with inchauntementes, some dissemble as though they playde, & so in burying putteth him out of the way that he hateth. Some kil not thē selfe nor wil not be sē to breke the peace but shut their boltes by other men and wounde & kyl him that is an hundreth mile from him. These the lawes punyshe wyth deth. Gen. 9 Math. 26. lyke wyse the lawes of men. Just. lib. 4. Tit. 18.

Suche as procure and searche the death of man priuely the lawe punyshethe more cruellye. Not wyth swerde, nether fyre, or anye other solemne maner of death, but he shoulde be inclosed in a tronke wyth a dogge, a cocke, a snake, and a nape and so be caste into water, and by amongest these figures bestes.

Those yet lesse offende, them such as conspire the deathe of anye Prynce, or Gouerner of the cōmune

commune wealthe. Or by treason intende the destruction of the commune wealthe or anye man that gouerneth therein. Those hath theyr payne of death appoynted, lege Julia. Inst. lib. 4. ti. 18 De publicis iudiciis. So hath the lawe respecte of the persones and wyll know who is kylled, a priuat person, or gouerner, a man, or a woman: one of hys owne blud, or a straũger, that ỹ paine maye be accordyng. In the ministracyon wherof the Magistrate, or Prynce shoulde alwayes obserue iustyce, as well agaynst one manne, as the other wyth out respecte of persones. Remembrynge that it appertayneth nothing vnto theyr office, to saue, or dampne, to geue one a charter of lyfe, and put an other that hath done the lyke offence to death.

The Magistrate is but a mynyster of the lawe, and is bounde for the lawes sake to suffre hym to lyue, that transgresseth not the lawe, so is he bounde, to put him to deathe, that hathe offended the lawe. So. GOD comaundeth. Deut. 19. that the iuge shall haue no mercy vpon the offender, and sheweth thre causes why. The one that he should take theyle out of ỹ commune weath. The other is a promyse of goddes grace for his so doyng.

The thyrde is, that other myghte feare to do the same, we haue examples therof in the Captaines ỹ were hãged againste the sunne. Nu. 25. of Marye the Empereoure Moyses Syster ỹ when she was a leaper was compelled to obey the lawe as well as the poorest of the congregatyon. Num. 12.

It is ye done therfore of prynces, and Magistrates to geue charters, and priuileges to saue

such, as by the lawe should dye.

And a goode example for other, that thynke when nede is, I shall haue frendes lykewyse to begge me my pardon. In case it cannot be optayned, he that laboryth in the cause, wil scarse be cõtented, that hys request can take none effect, the matter beyng of no great weight then before thy other optayned grace. Thus in dispẽsyng of an yll fact: is both God and man offended. And the Prynce, or Magistrate that dispenseth with the fault of an other, maketh him self culpable of the same cryme as it is wrytten. Prou. 17. cap. Sapience. 6. Of the other parte, the iudges that cõdemne the ryghte, and delyuer the wronge, committe the same horrible offence, and worthye by the law to suffer the paine, that is dew vnto him that should for his offences dye. Likewise should such as by letters, or otherwyse defence, or procure the let. or delay of iustice in saning or reprouing the offender, which is an horrible offence, and dayly vsed the more pety in curry assice and sessions. They pretẽde a worke of charite & good dede to saue a man that is worthy of death, but the iudge of equite, mercye, and iustice, sayeth they should not extend theyr mercy to such a person, nor in such a case, but cõmaundeth wythout mercy to put them to death that iustice condemneth. Wen wylbe in an yll cause more mercyfull then the fountayne selfe of mercy.

But wher as they shoule be mercyfull in remitting a pryuate displeasure, donne vnto them by a poore man, then wyl they execute not onely iustyce, but also tyrannye. So peruert they the lawe of God, and iudge il good, and good il. and lykewyse reprehend the ordinaunce of god.

God

God gaue certayne priuilegis that who so euer kylled agaynst hys wyll, might fle to a saynctuary to saue his life, but he that kylled of malyce or of a pretentyd purpose, myght be brought to the Galous not onelye out of the sanctuarye, but from the aulter Deut. 19. and thys is not onlye the lawe of Moses but also the lawe of chryste ẏ sayth Math. 26. capit. he that stryketh wyth the swerd, wyth the sweard shall peryshe. When it pleaseth God such a transgressour to be taken, the iudge that iudgeth and ẏ person that is iudged should thynke, thys is the tyme that the commune wealth, shoulde be delyuered from an euyl person, and he that must suffer, should thīk thys is the tyme that god wyl punish me for my sinne and call me to hys mercy.

The prince shulde suffre the ordinaunce of god to take place. For as Terē. saith, male docet facilitas multa. Heautonti. That is to say ouer much pyty teacheth many thynges euil, ẏ which vyce he taketh men beware of in Hecy. Et si ego meis me omnibus scio etiam adprime obseruantem, sed non adeo vt falicitas mea illorū corrumpat animos. Therfore he that would purchase a charter, should rather come to the prison to confort the afflicted man and say: Thys trouble is the preacher sent from God to brynge the to acknowlege of thy synne, and to cal the to penaunce. Thou seist how the deuyll hath preuaylyd agaynste the. Folowynge the blyndnes of thyne offeccion, thou gauyst place to the deuyll that delyteth in the euill doynges of mē, therfore thou must suffer the payne of the lawe, and from hensetorthe thou shalt gyue no place more vnto hym. Knowe Chryste, and beleue that in him

thou

thou shalte suffre no payne for thy transgression but only the death of the body, he shall now cary the, from the Galowes into eternall ioye as he did the theefe on the crosse.

Obey therfore the commaundement of God in thys publike ministration of iustice, for now is thys tyme to die, not that God hateth the, but of a synguler loue that thou shouldest hurte no more thy selfe and other. Begge with me in christ thy charter of God, and hys mercy shall geue the eternall lyfe which thou mayst boldlye by the lawe accleyme. And not to put hym in a false hope of mannes remission that canne geue no pardon at all yf they do well. In case a priuate persone, a manne that loueth peace happen to be oppressed at any tyme of those breakers of peace, or robbers by the hyghe way syde or other wayes, cannot defende hys lyfe, and body, with out slinge resistaunce, and the oppressour wyll not be content, nether with reason, nether with faere wordes, nether the man oppressed may in no wyse fynd place, to auoyde the fury of thys oppressour in defendynge hys owne lyfe, yf he kyll hys aduersaries he no more offendeth Goddes lawes, nether mans lawes, then though he kylled a woulfe, or mad dogges, as Moses killed the Egiptian, or as the godly magistrate killeth priuatly the theefe, or openly, defendeth hym selfe by warre when he cannot mayntayne, or recouer the ryght of hys commune wealth otherwyse.

Then to vse to extreme remedy of batel, he offendeth not. So is it to be iudged of those that wyll oppresse by violence other: that ether offend not, ether, be redye to offer theyr causes to the ly-

tars of God, the iudges of the erth, yt they synde theyr owne death, it is to bee iudged that it is none other thyng, then the iust iudgement of god that the one should defend his lyfe, and the other perysshe. A great ill is, that those ill menne that dare not bryngе theyr cause to bee iudged before the lawfull Magistrate are permitted so lycenciously, to trouble ꝑ peaceable people, of a realme wythout punyshement. Which is a gaynst Goddes lawes, and mannes lawes, and thoccasiō of great murder whiche prouoketh the yre of God agaynst the Magistrates for the sufferaunce of sa great an euill. I knowe how menne that gouerne after Aristolles polettikes, wyll excuse this euyl. They wyll say that lawes must be made accordynge to the nature of the people, to whome they are prescribed. But Goddes lawes saythe, man must obey the lawe, and not the lawe man. If they be chrystians it shal not be a seruitude, to lyue after ꝑ lawes of Chryst, who should gouerne theselye bothe the superiour and the inferioure. And so sayth also Aristotle. lib. 5. Polyt. capi. 9. Non est seruitus viuere ad formā reipub. sed salus. I Englyshed thys the second verse before: it should not be difficile to remoue thys euyl: if euery man that shal se the peace brokē in a cite, had auctorite to sonder the personnes, and binde the peace breakers to a peace, by theyr wordes, and he that brake hys fayth, and promes to hym that requyred it, to lose hys head in the name of a payne, as it is vsed in some commune wealthes.

Murder is commyted lykewyse by hand by suche as are euery mānes mē for money. As these ronne agates, and launce knyghtes are, that sell both bodye and soule to suche as wyll hyre them

them. They care not whether the cause be wrõge or ryght. They should nether receaue, by the law of God neyther any chrisstiane man geue them any thyng except the cause be good, if it be: euery man is bound to defend it. If not: noman. This cannot be knowen of al men: but if the cause be nought, God excuseth noman, but estemeth hym a murderer of his owne lyfe, and the Magistrat that hyreth hym thoccasion therof.

Thys precept is not vnderstand onely of eternall murder, but forbydeth also the murder of the harte, which though it deserue no punyshment of the worlde, yet God accompteth it worthye of deathe, as it is to be sene, Gen. 4. where as god accused Cain for the murder of his hart, before he layd handes on Abell, to kyll hym, so doeth sayncte, John. 1. Epistle. 3. sayth: he that hateth hys brother, is a murderer. Then is there the Murder of the tongue, worthye deathe before God. not onlye of the bodye, but also of the soule. The whiche is committed by a cursynge slandering, and a conuicious, tong. Of a cursige tonge Christe spaketh Mathew. 5. he that sayth to hys brother. Raah is gyltye of councell, the whiche worde Raah in Englyche signifyeth ill, or affliccion. Christe meaneth there, that he onelye is not a murderer that by hande kylled hys brother, but also he that curseth, or desirethe euyll to his neyghboure. As those do that bid the pestylence, the feuer quarterne, sayncte Antones euell, or such other excreations. And shoulde bee punyshed as herctikes, and blasphemers of God, as ye maye rede Leuiti. 20. Genes. 27. Leuiti. 19. 1. Cor. 5. 1. Peter. 4. suche euel sayers hath no part in the kyngdome of God. He that

calleth hys brother foule, that is to saye contemne him, mocke him, or as men call it now a dayes lowting of a manne, committeth suche murder, as is worthy hell fyer, and eternall damnation. The which yet is reprehended. Psalm. 56. and was so abhorred of the gentylles, that manye would rather suffre death, thē sustaine the slaunders of a pestilence tong.

The derision of the symple how great a sinne it is, and equivalent with murder, wese by the punyshment of Cham, who was so cursed of hys father Noah, that his posterite suffred for his offence. Maledictus Cham, servus servorum erit fratribus suis. That is to say. Cursed be Cham wo shalbe vnto hys brothers the servaunt of servaunites Gene. 9.

Samson was accompted of the Philistians for a foule but he wouldе rather dye then suffre that opprobrie vnreuenched Judic. 16. Dauyd was lowted of Micholl Saules doughter but she was made therfore barrayne all her lyfe. 2. Reg. 6. Howe Dauyd reuenged the contumelye of hys Ambassadours contemned of the Ammonites rede. 1. Reg. 3. capit. 10 & thē thou shalt perceaue that mockynge is none other but murder. In the. 4. booke of the kynges cap. 2. se howe the boyes mocked the preacher of Goddes worde, Elizus the prophete, and howe God punyshed the same with deathe more cruell, then the Magystrate punysheth the murderer. Of these places, we se what murder is, and howe manye wayes it is committed. The occasion thereof, is yre, envye, hatred, disdayne, indignation and such lyke. We se also the payne appoynted by Goddes lawes, and mannes lawes. lib. 4. inst.

Lod

Lod. lib. 9. But of these places in ferre not, that it is not lawful for the Magistrate to punnyche the euell doer by death, the father to correcte hys childe, the master hys seruaunte, or the preacheus the vice of ỹ people. These laws appertayne vnto all priuate persones, and not vnto suche as God hath geuen iurisdeccion ouer other. Of the Maiestrates we haue Roman. 13. which offende not in punyching the euel. Of the fathers correction. Ephe. 6. Stephane called ỹ Jewes traytors and murderes. Act. 7. and Paule the Gallathians foules. Gal. 3. yet offended nothyng at al agaynst thys law, thou shalt not kyll, but serued the place of theyr vocations as it is commaunded thē by god. Angre is no sinne so that the originall therof, and the end whether it extendeth, be vertues & procede with charite. Moses was angre and brake the tables of GOD in hys zelous, and godly passion. He put the idolatrers to deathe, but the ende was to destroye vyce, and to mayntayne vertue. So was Dauyd. so was Paule, so was Chriſte but it sprange of a loue towardes God, and extende to a vertuous ende to punychemente of vyce, and commendation of vertewe.

Caput. x.

¶ The seuenth commaundement.

¶ Thou shalt commyt none adulterye.

That there should neuer faile, succeſſio, and poſteryte to preſerue the commune wealth that god had ordayned for man as well before hys fall in Paradice, as after in this vale of miſerie: he ordained matrimonie betwene man & woman. Which is the inſtitution & ordinaunce of God, approued by ꝑ law of nature the law of Moſes, and the law of Man, and the law of the goſpell. Meanyng, and wyllyng thys ordinaunce to be reuerentlye obſerued of all men hath geuen thys precept: that noman should diſhonor, defile, or cõtaminat himſelfe with any vndecẽt, or intemperat kynd of lyfe. This is ꝑ end and purpoſe. Why this law was geuẽ to auoyd a diſſolut, commune, and lybidinous life with other vnciẽlynes.

To loue, and kepe chaſtite, and purite of lyfe: whiche conſiſteth, ether in ſyncere virginite, or faythfull matrimonie, as Chryſoſt. wryteth. Homil. de inuent cruc. Primus gradus caſtitatis eſt ſyncera virginitas. Secundus, fidele matrimoniũm. That is to ſay: The fyrſt degre of chaſtite is pure virginite, The ſecond, faythfull matrimony the ſame deuiſiõ of chaſtite, approueth the ſcripture. 1. Cor. 7. wher as Paule definyeth, and theweth, that virginite is a chaſtite of the body, conioyned w̃ the purite of the mynd. By theſe wordes: Celebs cogitate, que domini ſunt quomodõ ſãcta ſit corpore et ſpiritu. That is to ſay: the ꝑ is vnmaried thinketh the things that be of god, how she may be holy, bothe in bodye, & in ſpirite. Of matrimony, and the purite therof: it is wrytẽ, Ebr. 13. Honorabile eſt inter omnes matrimoniũ, et cubile imporlutũ. That is to ſay: Ma-

trimonie

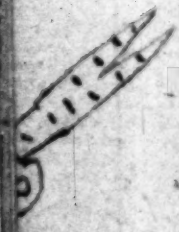
monie is honorable, among al nations, and the bed impolluted. Noman should continew in a sole lyfe, but suche as hath no nede of matrymony, folowyng the word of God, and ordynaunce of mannes nature, accordyng to the exaumples of the Patriarches, Prophetes, and the Apostles: whych were not excluded from matrymony, all, though they were ministers of the churche, nor neuer made lawe to exclude their successours, but reciteth the matrymony of the ministers, among vertues and necessary gyftes that is required in the minister. 1. Timo. 3. Tit. 1, and calleth the prohibition of matrymonye the doctryne of the deuell. The which the iniquite of our Doctors. that defend wyth swerd, and fyer, the sole life of the ministers would put from them, vnto the olde Heretikes, the Tatians, who forbid matrymonye to all men.

And they damne not it, but only forbyd it, to the order of Ecclesiasticall ministers, As though they damned not matrimony because they forbid it not to all, but to some. It is like, as if the physicion should say to two menne of one age, one disposicion, and sycke in one disease that the medicine, that healeth the one, wyll kyl the other. But the scripture is agaynst them, and also the fathers of the most part. The councell of Nyce cōdescended to the minde & sentence of Paphnutius that sayd, faithfull mariage was chastite: & not vnto supersticious persones that al wayes dreame some noueltics to be accōpted glorious. The temerite of these lawes and lawe markers, hath ben godly, & learnedly al times confounded.

It sufficeth vs loyallement, and wyth good

fayth

fayth, to heare this commaundement, commit no adultry, whiche forbideth not onely to abstayne from an other mannes wyfe, the whiche boothe Goddes lawes and mannes lawe, Christians & Gētiles punisheth with deth. Deu. 22. Leui. 20. lib. Iust. 4. Tit, De publ. iudiciis. Also ꝑ delire and lust of the hart is forbidden. Exo. 20. Deu. 5 Math. 5.



Farther all other women are forbidden, whither it be virgine, wydowe, or other cōmune woman. The policie of Moses put to deathe, onely the man and woman that committed adulterye. Howbe it all kyndes of adulterye in this precept are forbydden as Paule writeth. 1. Corinth 5. Where he equaleth and maketh lyke, fornication, and rape, wyth adulterye, rede the place. And byddeth to fle fornicacion. So doothe he, Ephes. 5. and saythe that the Ire of God accustometh to cum for suche synnes. Lykewyse we se by the punyshmente of fornicacion, and oppression of virgins which is not inferioure to adulterie. The citie of Sichem, and the inhabytantes therof were destroyed, for the oppressinge of Dina Jacobs doughter Gen. 34. Judas commaunded Thamar the widowe to be but to deathe, for dishonoring of widowehed. Genes. 38. Phineas kylled Simiri ꝑ Israelite, with his hore Cafby the Midianite. Numc. 25. so that al kinds of adulterie, is forbydden, and nothyng in this case to be admitted, but the lawfull coniunction betwene man and woman.

But this is not all that this precepte forbiddeth, for as it forbiddeth the acte it selfe so dothe it adultery of the harte, and of the Iye, lykewyse the adultery of the mouthe, as vnchast and fyl-

thy

communicatiō. The adultery of the handes that prouoketh or moueth the parson that is not his. Salomon sayth he shall burne his cote, that beareth fire in his bosome: and burne his fete that walkethe vpon the coles. Here is forbydden lykewise the adultery of apparel, and so consequēt lye all excesse of meate and drinke, and other occasions. that are inductions to thys yle, and cōmeth of the concupiscence of the harte, forbydden in the scripture.

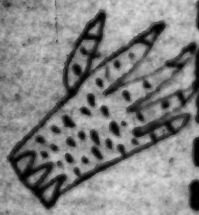
Peter saythe.1.Per.3. The habit, and apparell of a woman shall not be broyded and splayde heere, nether in laying on of gold, or costly aray. Ye se in our tyme, that many beare more vpon theyr backes then they be worthe. A womā pampered vp wyth precious stones and golde: knottyde behynde and afore wyth more perles, then her husbonde and she bestoweth in almes al dayes of theyr lyfe. And other sorte, that lacketh where wyth all to bestowe these charges: are adyllinge, and burlyng of theyr heere a longer tyme, then a godly womā that redeth the scripture to folowe it: is in apparelynge of thre or foure yonge infantes. If this were onely in the woman, it were the lesse harme: but it is also in men, for there is not asmuche as he that hathe but.40 Shillynges by the yere, but is as longe in the mornyng, to set hys berd in an order, as a godlye craftis man woulde bee, in lomynge of a pece of karsey.

And not onely they, but also suche as shoulde geue theyr seruauntes an example of sobriete: as well in the Clergy, as amonge the Cyuyle gouerners of the erthe. I speake not againste a decente and semely apparell of man or woman

every

euery persone in his degre. But that eche of thē shoulde auoyde the excesse and yll thereof that is forbydden in Goddes lawes, and rather studye to commend him selfe by vertues, then to be estymed by his apparel, thus doth not God, but also Ethnykes teache, as Cicero. 1. offic.

Abhibenda est mundicia: non odiosa, nec exquita nimis, tantū que fugiat agrestem, et inhumanam negligentiam. That is to saye, suche a meanes shoulde be kept in apparell, that should be not to net, nor to filthy, but suche as myght auoyde a rude, and bestelye negligence. In the. 5. Math. & Luc. 6. we se how Chryste interpreteth this precept: not onlye to auoyde the euel it selfe, but also thoccasions of it, saying if thyn Iye, or ryght hand offende the, caste them of. Where as Christe sheweth there is no occasion that can excuse adultery or fornication. As this synne hath degres in it selfe as ye se, and may perceaue by ẏ paynes rehersed: so is it more offence in one person then in the other, more in age then in youth: more in the Magistrate, or Prynce, thē in a priuate persone. more in the teacher of gods worde then in the herer.



And as the condicion of the persones agrauat the offence, so should iustice agrauat the punyshement thereof, and not to punyshe the one, and let the other go. There is noman more preuylegyd then the other. As iustice is executed agaynst the inferiour, so shoulde it be agaynst the superiour. For as the one is subiect vnto ẏ law of god, so is the other. There is an other kynde of adulterye forbydden in this precepte whiche Christe speaketh of Math. 5. and. 19. cap. which is vnlawfull diuorsment of matrimonye where

as the

as the man putteth away the woman, or the woman the man, for vnlawful causes.

The same auctorite hathe the woman to put away the man, that the man hath to put awaye the woman. Marc. 10. Christe sayeth ther is no lawfull cause to dissolue matrimonye, but adulterie: for when the woman geueth the vse of her body to an other manne, she is nomore her fyrste housboundes, wyfe: nor the housbound no lenger the housbound of hys wyfe, then he obserue the faythe of matrimonye wyth her: where so euer thys fualte happen and can be proued by certayne signes, and lawfull testimonies: the personnes maye by the auctorite of Goddes word ministery of the Magistrates be departed so one from the other, that it shalbe lawfull for the man to marye an other wyfe, and the wyfe to marye an other housbond, as Chryste sayth Math. 5. 7. 19. so that ẏ man shal not nede tokepe at home wyth hym a woman, that is nomore hys then an other mannes: nether the woman suche a housbande as is no more hers, then an other woman nes: Marck. 10.

Of these fewe wordes vncharitably cōstruyd good Christian reader ther is by ignoraunt and lasciuious persones muche contrauersie rysen betwene many men, not by such as be able to iudge and gyue sentence in the mater. But by those that nether haue sene my worke that they myght wyth knowlege haue condemnyd it, or wyth charite haue sought with communication, or wryttynge to haue solicitate me to a recantasion and condemnation of mi iudgemēt in this behalf and by suche as vse wyll for reason, and spyte for charite.

Wherfore

Wherfore seynge my worke wyl eftsones be Imprinted as my frend the Printer aduertiseth me: I thought it good to strengthen & succoure thys my trew doctryne grounded vpon Gods worde with such helpes as I may helpe, & warante the same by the word of God. Most humbly praying myne aduersaryes in the bloud & passyō of Christ not to condēne me nor my boke of affectiō, but ether to answer me and my boke with disputaciō where and before whom they wyl, so they be subiectes to Gods word and to the sensure and iudgement of the holy and Catholike church, whose iudgement and learnynge hath and doeth defend my learnynge and sentence in this behalfe: either charitably to wryte vnto me, that of their wryttynges I may learne (as God knoweth I muste desyre.) Wherfore to amende and reuoke thys my learnyng so vncharitable condemned. And I do by thys my last addicion & mayntenaūce of mī first doctrin, protest, and declare vnto al ẏ world that my forst doctrine in thys questiō is & shalbe euer more trewe, and I wyll stand to the defence therof, when, and where it shal please the Magestrates to appoynte wyth the daunger of Gods dyspleasure and theyrs: is whome I beare obedyence loue, and feare, accordynge to my most bounden dewtye. Wherfore my frende of frendshyppe be not to frendelyte fauoure me to muche: nor thou myne Enemye of Ennimitie condemne me not to soone. Heare nowe my defence I beseche thee, and iudge of knowledge as thou wouldeste be iudged, how I fence the innocēcy of my cause forsed therunto by thyne accasyon and vncharytable slaunders that woldes dyffame thou knowest not what, or wynne the victorye thou knowest

west no when. This is nowe to helpe my fyrste doctryne by the worde of God vpon the diuorsement that I haue wrytten. But seyng the diuorsement cannot be vnderstande what it is, nor when it is lawfull except men know fyrst what Matrymonye is, what is the dygnite therof, and how it shoulde be contracted, I wyll passingly by the waye shewe what Matrymonye is. And note it I praye the that thou mayste answere for me, whether I iudge contrary or beside the word of GOD of deuorsement be twene mā and woman.

☞ Matrimonie is a lawfull coniunctyon of man and woman to be one flesshe, to bringe fourth chyldren, eyther to auoide fornicacion.

Out of thys dyffynicyon maye be gathered the dygnyte and also the begynnyng of Matrymonye.

☞ Fyrst I say Matrymonye is a lawfull coniunction of one Manne, and one Woman. Math. xix. And by thys fyrste parte of Matrimony be excluded al whordomes, adulteries, and vnlawfull coniunctions of Mannes, and Womannes bodyes contrarye to the lawe of GOD and the lawe of nature. And then where he sayeth in one flesshe, that is to saye, the housbonde shall kepe his body for the Wyfe onely and the Wyfe her bodye for the housbande onely: is excluded that folysshe and carnal openyō that sayeth a manne maye haue two, thre, or moe wyues, and the wyfe as many housbandes.

☞ Thyrdely the endes of Matrymonye be two. The fyrst for the procreacō of chyldren, that they myght be the preseruers of trewe and Godly religion, by whom his word might be set forth

when

when the parentes be dead, as ye maye se by the hystory of Tobie and Isaac. And here be damned as many as seke ryches, honours, or any other like vain thinges of this worlde before vertu. Also such as care not of what religion theyr wyues be, neither how theyr childrē be brought vp, this negligence left Salomon, and also the chyldren of Israell. Esdras.i.

The other ende of Matrimony is to auoyde fornication. Seyng the Lord made Manne to be a creature prone and redy to associate an other sexe and kynd like to him selfe as God said, Gene.2. It is not good that manne be alone: lest there should be any vnlawfull connexion, God dyd institute and commaunde Matrymonye to all such as after the fall of Adam were in daunger of fornicacyon.1.Corinthiorum.vii. By the whych institucion and commaundemente they be condemned that for pouertie, folysshe vowes or for easines of lyfe, auoyde and refuse Matrimony, yet tarye in the meane season in the present daunger of fornicacion and cōcupiscence of the flesshe.

Wherfore the Lorde approueth this to be Christiane Matrimony where as the man and womā consent lawfully in the feare of the Lord, to lyue in the iustyce and chastyte that may bring forth, and bryng vp theyr chyldren in the feare of the LORD. But thys Matrymony is contemned nowe a dayes whyche prouoketh the yre of God. For three maner of wayes men offende in this behalfe. First, men wowe, & couet matrymony for affection. Then be they wel conioyned togyther of theyr owne consente, theyr parentes and fathers good wyll, eyther neglected, eyther

auarice

auaryciously blynded rather with the respecte of honoure and ryches, then well perswade for estimacion of vertue.

☞ Thyrdly beyng thus conioyned there is brought forth the frutes of vngodlye and vnaduised Matrimony: to say discorde and debate. Wherof springeth the accustomable and vngodly maner of diuorsement, which myght be auoyded yf men would vse this onely remedy. If they would as Isaac, and Tobie did, fyrst praye vnto the Lord, then to haue rather respect vnto the mannes and womans vertues, then to theyr ryches. Thyrdly when they be conioyned together, the one to beare godlye wyth the others condicions, and knowe their states, the man to be the head, and the woman glad to acknowlege the preeminence and superiorytie wythoute dysdayne for the ordinaunces of God.

But seyng these cyrcumstaunces be seldome and rarelye obserued many diuorces happeneth more then should be, or can be lawfull.

Christ putteth onely one cause of diuorsement, fornication. Mat. v. xix. Mar. x.

Therfore to speake of diuorsement, as we haue of Matrimony we wyll take it from hys diffinicion and nature which is this.

Trewe diuorsement is a seperacion and departyng of man and wyfe from the bondes and law of Matrimony, for the breaking of the faith and promyse of Matrymonye, whyche made the man and the wyfe two in one flesche. I wyll not intrete of other causes of diuorsementes then fornication because my booke maketh no mencion of any other.

But

But I wyll come to the state of all this contra-
uersye betwene my contraries and me. Whether
it be as lawfull for a woman vpon dewe and suf-
ficient circumstances to put away her housbond
an adulterour, as the mā to put awaye his wife
vpon the same circumstances beynge adultrice
and harlot. Of this contrauersye marke gen-
tyll reader the resolucio and answer. and marke
wythout affection, so shalte thou please GOD,
instructe thy conscyence, and not offende me thy
frende and brother in Christ.

Fyrste it is knowen to all men that it is law
full for the man to put awaye hys wyfe for for-
nicacion, for such a faulte breaketh the knotte of
Matrymonye. The same is also lawfull for the
wyfe as it may be thus proued. First the man
breaketh as well the bondes of Matrimonye by
the gyuing the vse of hys body to an hurlotte, as
the woman the vse of her body to the adulterour.
So that the lawe of reason admytteth the lawe-
full vnion and consūcion of two to be one, and
dysalloweth the violacion of the same as well in
the man as in the woman. Then Christ in the
cause of deuorsement for fornication equaleth &
maketh lyke the mannes & the womans cause in
the respecte of adultery. Marke the. x. Rede the
place and note it. For there he geueth the same
auctorite to the woman for fornycatyon, that he
geueth to the man.

Thyrdely the Ciuile lawe admytted and ly-
keneth the same. Cod. lib. v. l. Concensu. Legiti-
ma. Rede Euseb. lib. 4. and tel me whether thou
haue an example or not of a woman that put a-
way her husband for fornicacion.

But they obiecte, and fyrste oute of the olde

lawe

lawe that it was not lawfull for a woman to put away her housbonde, but the man myghte put awaye hys wyfe. I graunte the same, but I am sure the poore woman was not compelled to liue wyth her adulterous housbande, for the lawe cō-maunded suche a villaine to be slayne and so put the honest partie to libertie, and so shoulde it be nowe adayes, and then the question of diuorse-ment would be ended. And in the same cause of diuorsemente and to marye an other, Christe is playne Marke.x. Where as he geueth equall power as well to the man as to the woman, and to the woman as well as to the man.

Then saye they agayne: yea but the man is the hede of the woman. Herof infarre they, some priuilege and preeminence to appertayne to the mā that is denyed and taken frome the woman.

Truewe it is, and no man denyeth it the man to be the heade of the woman as longe as they bee one fleshe, and verye Matrimonye remaynethe betweene them bothe, or ele the housbande is the membre of a harlotte & not ꝑ heade of hys wyfe, and the wyfe the whore and adultrix of an adul-trour and not the trewe wyfe of her housbande after that the faulte of adultrye is knowen, proo-uyd, and condemned by the worde of God, and the iudgemente of the Magystrate as is afore sayde.

Yet obiecte they agayne if it shulde be law-full for the woman to make a dyuorse wyth her housbande, Mariage coulde neuer be sure nor constant, for woman would chaunge styl at their pleasures. I answere that there is geuen no such libertie to man or woman by the worde of God. For no honest man or honest woman wyll seke

any ſuche libertie but rather feare the Lord, and wyche that nether they thē ſelues, nor any other ſhulde nede this permiſſion and libertie of gods des worde graunted. Mat. v, xix. Mar. x. Farther I diſput not of the fact but of ꝑ law it ſelf, whether the facte beyng done as I haue ſpoken before may be ſuffred & accompted lawfull or not Alſo I woulde not that diuorſemente ſhoulde be lyghtly or at the wyll of euery manne or woman done, but to obſerue al theſe thynges. Fyrſt I woulde that bothe the man for his part, and the woman lyke wyſe for her parte ſhoulde not for any affection feke occaſions, or falſe ſuſpicion, nether yet credit euery ſlaunderous tong.

Then if it happen eyther of theym to fynde his companyon culpable and ſpitie to attempte all maner of meanes ſecretlye betwene them both to amend the faulte, if that auayle not to ſolicitat ꝑ ſame by honeſt arbitreres and godly frendes. And in the meane time ꝑ innocent partie to pray diligently vnto GOD for the partye that is in the lapſe.

Thyrdely yf none of theſe meanes profyte them to appell vnto the Magiſtrates who be bounde to punyſh the adulterour, or the adultryx and ſo to ſet the man or the woman Ciuilie in ꝑ worlde at libertye as the crime and faulte hathe alredys ſondred them before God, for as the congregacion and Magiſtrates be teſtimonies and iudges of the Matrymonye when two perſones are coupled to gyther lawfullye: ſo be they teſtymonyes and iudges of the ſeperacion whiche is graunted for the vnlawfull violatynge of Matrymonyes

nyes

nys. Nether dothe the Wagestrate dissolue that God hath bounde noz descople, that God copled but bee iadges of the adulterye and vnlawfull facte that hathe of it sefe befoze dyssolued that God conioyned. Thus seyste thou good Reader that I gyue no lycence, noz lyberte to eleuat ozdempnysche the dygnyte of Watrymonye noz neuer wyl by Gods grace.

Saynct Paule.1.C.7. shewth another cause of deuozsement, when the one of the personnes beyng maryed is an infydele, and of a contrarye fayth. If thys person wyl not dwell wyth the other p is his felowe in matrymony, and a chrystē an, it is lawful to breake the fayth of matrymonye, and marye wyth another. So sayth. D. Ambrose writing in the same place, of saynt Paules Non debetur reuerentia coniugii et. qui hozret autozem coniugii. That is to saye, the reuerency of matrymonye is not dewe vnto hym, that contemneth the auctour of matrymony, And in the same place, Cōtumelia enim creatozis soluit ius matrimoni, circa cum qui relinquitur, ne accusetur alii copulatus. That is to say, the contempt of God breaketh the ryght of matrimonye conserryng hym that is forsaken, lest he should be accused being maried to an other.

Thou seyst that the lozd Mat.5.19. geueth licence foz adultery to deuozse, and marie agayne. And Paule foz infidelite. The diuozse that the Bysshoppes permit in their lawes, is no deuozse but only the name of it. Foz they will not permit those persones, thus deuozsed to marie agayne. They say, what God hath conioyned, man should

not seperate. Who denieth that? God speakethe of the woman that standeth by the lawe, and or dinaunce of God, beyng lawfullye maryed, and do the office of a wyfe. If adulterye, or the case of infidelite chaunce, man dissolueth not the Matrimonye, bnt the person selfe that offendeth, and the Magistrate is but a testimonye of his, or her yle fact, that hath broken, and dissolued that, that God coupled. And protesteth to the world, that they thus dyssolued, maye mary agayn, not withstondyng the former mariage. Thoughe mannes lawes admit it not, Goddes lawes dothe, whose wordes maye not be wrested out of tune, but all wayes applied to the end, they were spoken. The Pharisees. Mat. 19. capit. demaunded of Christe whether it were lawfull for a man, to deuorse his wyfe, for euery cause, & to marye a nother: as all those dyd in the cyme of Moses. Deut. 24.

Chryst answered directlye to the questiō, and sayde, it was not lawfull for a man to put away his wyfe, and marye an other, Excepte she committed adulterie. Then, and for that cause, it is lawfull now in the tyme of the gospell, as it was in the tyme of Moses lawe. But for the frowardnes of conditions, or tediousnes of maners, men shoulde not separat theyr wifes, nether from bed nether from brode. Muche lesse marie an other.

He or she that cannot wyth wysdome amende the displeasaunte, and croked maners of hys, or her mate: must paciently bare them. Remembring of Christe commaunde vs to be of suche a tollerancie, & pacience to indure the obloquie, & iniuries of all men though they be our enemies: how muche more the morosite, and iniuries of a domesticall cūpanion. A harde crosse, but paciēce must

lyghten

lyghten it, tyl god send a redresse. Christ yet speaketh of an other adultery Math.19. which those commyt, that mary at onetyme, two wyues, and say, yf a man haue an hundreth (as he may haue, as well as two) yet all be but two, and one flesh in the Lord. Christ doth not so interpretat two, Math.19, capit. but referreth two, to one man, & one woman, as the texte that he alegeth out of Gene.cap.1.2. declareth, saying: haue ye not redē that he, that made from the begynning: made thē male, and female. Therfore shall man leue father and mother, & officiate hys wyfe, and shalbe two in one flesh. Thys texte admitteth no pluralities of wifes, but destroied plaine ẏ sentence of those that defend the coniunction of many wifes with one man. For as the begyning of Matrimonye was but one man and one woman, created, and maried together: no more should there bee nowe in one matrimonie as Christ there teacheth, and expoūdeth two in one fleshe, and not thre or four in one fleshe, the worde of god muste be folowed and not therample of the fathers in thys case. It is also forbydden by mannes lawes. Codic. lib.5. Tit.5. de incestis et inutilibus nuptiis Neminem, qui subditione sit Ramani nominis, binas vrores habere posse vulgo patet. &c. it is cōmunely knowen that noman beynge vnder ẏ iurisdiccion of Rome can haue two wyfes, saythe the eperours Dioclet, and Maximian. s. Paul. 1. Eorin.7. gyueth a godly precept if it were godlye vsid, rede the chapiter at the beginnyng The conclusion of the sentences is thus speakynge to the persons maried, departe not thone from the other except it be by consent for a tyme, to apply

faſtyng. and prayeng, and then come to gether a gayne, leſt the deuyll tempt you for your intemperancie. If Paul could do any thing with men that be maryed, they woulde not for their pleaſures, or priuate lucre make ſo many viages out of their countries, or with theirs countreis leauyng their wyfes, chyldren, and houſholdes as forſaken orphelynes.

Howe lyght ſo euer this vngodly people make theyr gaddynges, or peregrinations: they ſhalbe culpable, and accomptable, for as manye faultes, as is donne by hys famalye, throughe hys abſcence, and negligence, before GOD. How thys lynne of aduiterye is punyſhed. Rede Geneſ. 12. 20. 39. Job. 31. legeam Julia Inſt. libr. 4. Tritu. 18. de pub. iudiciis, and loke not howe man vſeth nowe to punyſhe it, that rather accompteth it a vertewe then a vyce, but ſe what punyſhemente GOD appoynted for it in the ſcriptures.

Caput. xi.

The eyght commaundemente.

Thou ſhal not ſteale.

THys eight law, extendeth to this ende, that we geue vnto euery man his, that is his. And in ſo doyng we reſemble the maſter of this law god almighty, that abhorreth all iniuſtes, and louyth equite and right. As here is for bydden to ſtele the goodes of other; ſo is there com

commaunded, and required to employ dilygence in kepyng the goodes that be our owne. Remembryng that euery manne receyueth at Goddes handē hys goods and parselles therof, and not by fortune or hys owne trauayle. Therefore to abuse them is not onely a losse of the goods, but also Iniuris, vnto the dyspensacyon of GOD who willeth the ryche to geue gladlye and wyth thankes vnto the poore, the poore to receaue religiously as out of the spence, or seller of the lord wyth thankes geuynge.

The ryche to exercise hys fayth in geuyng, and to thinke that the way to be riche, is not to muck vp in the cofer, but to be lyberall, and to put oute muche to the poore, for the commaundementes sake, and thynke the promesse of GOD wyl sende it in agayne. The poore to exercise his fayth in receauyng, when he hath nothynge at home, yet God hath opened the harte of one or other to geue hym hys necessaryes, and that alwayes GOD is faythfull in hys promes, & wyl geue bread to the hungry at all tymes opportune. Psal.145.4.Reg.4.cap.

This lawe principallye, forbyddeth all iniuryes that afflict, or diminisheth the ryches, faculetes, glorye, estimacyon, fame, and all other thynges expedient for body and soule, al actyons, and traunsse of the lawe, that myght be ended charytably wythout breache of loue, and all other vncharytable expenses, all violence, and forsable oppressyons by nyght, or daye, as well of theym as robbe with the hande by the hyghe way syde, as of them that by counsell, affectyon, auaryce, hatred, or by request of letters inuerte, and peruerte iustyce. Lykewyse al fraude, and gyle in by

yng, or sellyuge, and breakyuge of promys in all bargaynes, and contractes. Or when there is taken from the lawe, that whych is hers, that is to saye, when she taketh execusyon and punyshement of one il doer, and not of an other, not because theyr causes differ or be vnlyke, but that she is robbed by force of her iustyce, by the iniust persones, and iudges, that iudge not by the lawe, but agaynst the lawe. As thys robberye of iustice is vsed cummunelye agaynst goddes lawes and mans: so hath it optayned a commune sothe sayynge amonge all people. Dat veniam corui vexat censura columbas, that is to say, he geueth pardon to the rauens, and oppresseth the Doues wyth exaction. The sentence meaneth, that the greate Theues and Robbers are at libertie, and somtime occupi the seate of iustice, when the litle thyues are hanged. He is not only a thefe, that by day robbeth, and breaketh mennes houses by nyght, but also those that by anye meanes let the thyng to be payd, that is dew, whether it be to ꝑ law, or to those that be vnder the law. Two maner of waies al iniuries, and wronges are done. The one wyth holdyng an others ryght: and the other in takyng away an others ryght.

The thynges vniustlye wyth holden, are the goods of the body or of the mynd, of the body are these, the husband, the wyfe, the chyldren, the seruãtes, the patrones, & the pupilles. Money, war and all suche other thynges as is vsed in the lyfe of man necessary for the body. If these thinges be trewly gotten, the owneure muste Godlye vse them to hys glory and to the profyt of hys neyghbour, if they be gotten with fraude, gile, & deceit, kepe thē not, for they be none of thine, restore thē

to

to the eyght honour, or elle it is theft, and nomã can dispence wyth the for theym: though thou shryue thy selfe to the prieſt and cause al the maſſes of the worlde to be ſayd for the, or if thou deſyuered from that ſuperſticion bost of the goſpel neuer so muche.

Let thẽ that treade the course of marchaũdiſe in theyr vocatiõ, beware of this daunger. Such as bathe the cure of ſoules beware they hold not their ſtipendes, and deſerue theym not. Such as be ſeruãtes that they eare not theyr maſters bred receaue theyr wages for nought. As for thoſe men that geue theyr wages, to ſuch as lyue an eſpyll and vnoccuppyed lyfe as the moſt part of thẽ nobilite dothe nowe a dayes: it is agaynſt Godes lawes to kepe any ſuche in theyr houſes, for they mayntayne ſines whych is forbiddẽ. 1. Tel 4. 2. Theſſa. 3. and the ſeruaunte that receaue it commyttyth theſte, for he is commaunded to labour with his handes to fede hymſelf, and other. Though it be vſed of prynces, poteſtates, and al menne of the worlde, yet that excuſeth not the faulte before God. For it was neuer reden in the law of God nor in the law of any man that had knowlege in a commune wealth that an yll mã was accompted as anye membre thereof, as ye maye rede in Plato, and Ariſtot, what perſones be mete to dwel in a commune wealth.

Howe wurewlye a ſort of people the euel man be thou mayſt ſe by the wryttynges of Cicer. Whẽ the Empire of Rome fell out with it ſelfe by ſedicion, libro. 6. de Republi. and in an Epiſtol. ad Marronem. Crudeliter inimicitiis minabantur: cratq; iis et tua inuiſa voluntas, et mea oratio. Noman ſhould retayne the wages of his ſeruaunte,

staunt, but satysfye alwayes his couenauntes. Farther they offende agaynst thys lawe of God that by force or violence, fraud or any other way vniustly with holde and kepe any mannes chylde, or seruaūtes, as those do, that by force or fraude marry any mannes chylde agaynst the wyll of hys parentes. Suche as hath greate forestes, or parkes of dere, or Conyes, that pasture, and fede vpon theyr neyghbours ground. Or Columbaries where as Doues assemble and haunte, and those fede, of the poores corne: I refer it to the charyte of euery man whether the keppyng of suche bestes be not agaynst Goddes lawes, and mannes lawes, and whether it be not suffred rather for a fewe mennes pleasure, then for many mennes profyte.

If any man shulde kyll anye of those beastes, it were felonye in manye places. Where as ỹ lawe Ciuile calleth those wylde beastes the goods of the ownour, no lenger then they byde at home, or haue a purpose to returne home, whiche wyl neuer be as longe as they fynde good bayte in the poore mānes pasture or corne, except thei be chasted home. Whether those beastes be not as well the poore mannes, yt he can take them in his pasture, as the owners, rede the lawe. Inst. lib. 2. Tit. 2. De rerum diuisione et acquirendo illarū dominio. I cannot tel with what good cōscience any manne can fare well wt the detrement of hys neyghboure. Let euerye man iudge with charytye whether it be well done or not. As it is synne to retayne vniustlye these goods of the bodye, whether they be ours or other mēs: so it is to retayne the goods of the mynd. As good counsel, learning, wysdome or any other thyng else, that may ayde

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our brother in thynges of religyon and vertew. And as euery man that seyth hys brother wante thynges necessary for the body, in case he helpe hym not hath no charyte in hym, as Iohn sayeth. 1. Iohn. 3. so he that seeth hys brother wants the knowledge of GOD, and good counsell, in case he ayde hym not the beste he cañe, is culpable of his brothers damnation.

The other part that contayneth the transgression agaynst thys lawe is, in takyng away another mannes ryght, or goods, which goods lyke wyse be of the body, or of the soule. Of the bodye as I rehersed before, which are taken away by force, or violence secreatly, or apparatly. As by theues, pyrates and other, that agaynst Goddes lawes, and mans lawes spoyle, and robbe. Lyke wyse suche as warre in the defence of anye commune wealth, and vnder the pretence of warfares, thyncketh all spoyles, and rapes to be lawfull as they se do that vnder the naine of iustyce cõmyt vnpunyshed all iniustice. Suche as by fraude and crafte in byeng or sellyng, makyng of bargaynes or other contractes deceaue anye man is condemned by this lawe of theft. As those that sell wares that be naught, or corrupted, for thynges lawfull. The thynges that be good, for more then they be worthe, which vseth not their crafte to profyte manye, but for theyr owne priuate commodyte. Of this auarice, commeth vsurye, fraude, false contractes, breakyng of fayth and promyses, contempte of all truethe and honestie, forstallynges, and ingrossyng of marketes, compactes, and agrementes betwene the ryche, that thinges may not be sold, as they be worthe,

the, but as their auaryce hath agreed vpō. This maketh scarsytye of al thynges, and robbeth the poore mēbres of euery cōmune wealth, and bring hyghe the greater parte of suche commodites, as be in euery realme into a fewe riche mennes handes, so that they cannot be sold as cōmune goods of the Lloyl wealthe, but as the goodes of one pryuate parson, the which Monopolie or selling of one man, is forbydde, not onely in the lawe of god: but also by the lawe of mā. Cod. li. 4. 79. vi vnder a great paine: Bonis proprijs expoliatus perpetuate dānetur exilij. That is to saye: forsaytyng his owne goodes & to be dāned to perpetuall exile, or banichmēt. Iustinian saw wel whē one solde bought, because only he myght sel again was not profytable but hurtfull for the cōmune wealthe. As it is in bying, & sellyng of thīges mouable forbydden to vse fraud: so is it in the goodes of the erth vnmouable, as lādes, houses, and possessions, whiche now in maner are only ỳ goodes of the ryche. And so hauīsed that the poore cā not gyte as muche as a cotage to put hym selfe, hys wyfe, and hys children in, whiche crieth vengeaūce in the eares of the god of hatel. Esa. v. rede the ca, & se ỳ curse of god against those insacyable raueners, & caters of the poore. Yet whē they haue altogether and sufferethe not the poore to haue nor house nor rente: they wyl occupy yet al craftes & trade of bying, & sellyng, that the poore man shall haue not her goods nor handye crafte to helpe himselfe wythall. Now dothe those men heare, or rede the worde of God that byddeth mē geue theyr owne goods to the poore: whiche nether geueth theyr owne, nether sufferethe them not to bye at a reasonable prise the thyng that is

not

not theyrs. The Empe. Honor.ꝫ Theod. cod. lib 4. tit. 63. de cõmer. et mercat. gaue other lawes for theyr cõmune wealthes, wrytting in this maner. Nobiliores natalibus et honorũ luce conspiculos, et patrimonio dittiores pernitiosum vsibus mercimonium exercere prohibemus, vt inter plebeios et negotiatoris facilis sit emendi, vendendiqꝫ commertium. That is to say, suche as be of noble parentage, and bearing rule in the commune wealthe and ryche by patrymonye we for byd to exercyse bying and sellyng whych is hurtfull to cities, that among the cõmũs sort of people, ꝫ occupiers in the trade of bying and sellyng myght be the more facile or cõmune. This facultie and treade of marchaũdyes, that now is vsed for auarice was inuented for a good purpose to cõmunicate suche thynges as was necessarye for the lyfe of mã ꝫ not to the vse that now it is applied. Plin in pan. Diuersasqꝫ gentes ita cõmertio cõmiscuit, vt q gẽtium esset vsquam, id apud omnes gẽtes natum esse viderctur. Such as god hath geuẽ goodes vnto or possessyõs of the worlde shuld lyue vpon the same, and he that hath one craft to lyue by, shuld not occupy two for feare of doyng wrong to his neygbour.

As for vsury and applyng of monye or anye thynge elle to an vnreasonable gayne: it is none other thẽ theft. If would mẽ shuld rather refrain from giuing of mony to agayne all together: thẽ breake the lawe of charyte, that helpeth without lokyng forgayne. Lu. 6. Leui. 19. and also. Exod 12. Deut. 23. because vsurye is playne forbyddẽ The lawes and cõstitutiõs of the magistrates cyuile admitteth certayne gayne and vsurye, as yẽ red cod. li. 4. ti. 32. thoughe they be in many thin-

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ges scarce to be borne withall, yet I would they were well obserued, but suche is our tyme that euery manne is in this case, a lawe to hym selfe and taketh what he can. Here is forbydden also all games for money as dyse, cardes, cloyche, and other, which is very thefte, and agaynst charyte, that would rather augment hys neyghbours goods then make them lesse. For the diminution of any mannes fame, as when for a vayne glorye any man attributte vnto hymselfe the wyt. or lerenyng that an other brayne hath brought forthe: wherof many hath cõplayned as this of Virg. Hos ego versiculos feci, tulit alter honores. They make a fayre shewe wyth an other brydes fethers as Isopes croe dyd. This offence Mar. 3. calleth plagiũ. Imponnes plagiario pudorẽ, spekyng of him that stale hys bookes. Suche as are appoynted to be commune, & publike receaueres that twise aske the thyng dew of ꝑ people, ones for them selfes and ones for the Lord. Of such as beare office to se ꝑ treasure of a cõmune wealthe preserued, as augmented as it is nede, wyth the reuenewes that belonge to the same as receauers, auditours, tresurours, paymasters & other, commit more then thefte yf they vse anye parte of the gooddes belongynge to a commune welthe to a pryuate vse, pandect. libro. 48. lex. Iul, and cauleth the superioure Magistrates to charge their subiectes with newe exactiõ, which shoulde not nede to be done yf all thynges payed by the people, were trewely broughte home, and faythfullye leyde vp to the vse it was gathered for. A greater thefte yet is it to constrayne anye person that is fre, to do anye thynge agaynst his lybertie, as many times ꝑ fader doeth his sonne,

selle hym as a boudman, and mary hym where he lyst, and to whome he list. Thus offend likewise, those that perswade any mānes chyld to forsake hys parentes, or any seruantes theyr master, and is punyshed in the law with death, or exile. It is also thefte, to oppresse any iuste cause that is in contrauersy, by forse, affeccion or autorite of any superiour power, or request by letters, not onely against Gods lawes. Deut. 25. But also against mans law. Codic. libro. 2. Titu. 13. where as by these wordes.

Deuine admodum constituit D. Claudius cōsultissimus parens noster, vt tactura cause afficerentur. ii. qui sibi potrocinium potēciorū aduocassent: vt hoc proposito metu iudiciarie lites, potius suo marte discurrerent, quam potentiorum domorū opibus niterentur. That is to say: the godly and moste prudent prynce, oure father Claudious were godly decreed. that those should lose their sute, that optayned the healpe of noble men: that by this feare, all causes of contrauersis myghte be vsed indyfferently, rather then to depend of ẏ estimation of any superiour power, If this thefte were auoyded poore mennes causes should fynde more grace, & riche mennes conscience more vertue. Especiallye the iudges that forgyte what place they be in, and serue ẏ world more then god.

Howe deuillishe and great offence it is before god, thus to corrupte iustice they maye learne of Dauid Psalm. 82. ẏ beginneth in Latin: Deus cōstitit in cetu Dei. That is to saye, god fittyth or is present in the Senate, or place of iudgemente. This Psalme all iudges should learne by

harte,

hatt, and practyse it, lykewyse marke the seconde verse of the Psalme, that sayth thus. How longe wyll ye iudge peruersely, and corrupt iustice at the request of the ill. In ꝑ ende of this verse is a word in Ebrew Sela, the which of the Ebriciõs is diuersly interpretated. Psal. 4. but to passe ouer other meaninges, where so euer thou rede it: thinke there is in the same verse some special and notable thyng to be marked. It is in thys verse Sela here sygnyfieth asmuche in Englysshe as though Dauyd had sayd. Oh, how great offence is it before God, to peruert at any mannes request iustice, Or els Dauid put this word, Sela there as though he had sayd, It is a cõmune fault and accustomed maner of iudges to haue respect of persones in iudgement. The Psalm conteyneth but .8. verses. The iudges may the soner lerne them, and the better beare them in mynde.

The greatest thyfte domme of al is, Sacrilege in robbynge of the good appoynted to an holy vse. The goods appoynted for the poore, for the maintenaunce of scoles to bring vp youth in, in suche learninge as shalbe necessary for the ministery of the church, and gouernaunce of the commune wealth.

Or in takyng from the Ministers the condicion and goods where vppon they lyue. Who should by gods lawes honestly be prouided for, by the heades of the commune wealth. 1. Thessa 5. it is an horrible offence to take these goods away frõ the godly vse they be appoynted to: so is it ꝑ like offẽce to enioy thẽ vndeserued. As those do that hath hospytales, Spitelles, and other suche almose appoynted for the poore, and aplye it to their owne vse, the whych crieth vengeaũce

before

before god. Also those that are apointed in Coleges or Scoles to lerne, or teache for the stipende they receaue, yf they do not their office commytte sacrilege. Suche as lyue of spirituall tithes pensions, landes, or other Goodes appoynted to teache the people the word of God, and minister hys holye Sacramentes, in neglectyng theyr office of dewtye, offend in the same offence. Or when one man. and suche a one (whyche chaunseth many tymes that dooth not, or cannot do halfe a mannes office for suche a place) hath many mennes liuynges.

But of what so euer gyftes he be of, he should not haue two mens liuinges which the Bishops lawes admit by pluralites, and Totquotes. But this is claw me and I wyll clawe the. If the byshops permitted not their prestes to haue two benefices, it may fortune the priest would lykewise say, the Bishop should be bishop, but of one cyte, and in dede so it should be, and vntill the Magistrats bring them to that poinct, it shalbe as possible to heare a byshop wade godly, and symply through the scripture in all case of religion, as to dryue a camell through the Eye of an nedle.

A great pitie it is to se, how far the office of a Bysshop is degenerated from the oryginal in the scripture. It was not so at the begynnyng, when byshops were at the best, as the Epistole of Paule to Tit. testifieth, that willed him to ordayne in euery cyti of Crete a byshop. Tite, 1. cap And in case there were suche loue in them nowes as was then towardes the people, they would say them selfes, there were more to do for the best of them in one cytie, thē he could do. They know that the primatyue churhe had no suche byshop-

pes as be now adayes, as examples testify vnto
the tyme of Siluester the fyrst, a lytle and a lytle,
ryches crept so into the churche that men sought
more her, then the wealthe of the people. And so
increased within fewe yers, that bishopes becam
princes, and princes were made seruauntes.
So that they haue set them vp with their almose
and liberalitie in so highe honoure: that they can
not plucke them downe agayne withall the force
they haue, what blyndnes is there befall in the
worlde that can not se this palpable yle, that our
mother the holye churche had at the begynnynge
such bishops as dyd preach many godlye sermo-
nes in lesse tyme, then our bishopes horses bee a
brydelyng. Theyr houshold was the scole, or
treasure house of good ministers, to serue ỹ word
of god, and ministracio of the sacramentes. If it
be so now, let euery indifferent man iudge. The
Magistrates that suffre thabuse of these goodes,
be culpable of the faulte. If the fourth parte of
the Bishoppryke remayned vnto the bishope it
were sufficient.
good learnyng. The seconde part to the poore of
the dioceses. And the other to mayntaine men of
warre for the saue garde of the commune wealth:
it were better bestowed a great deale. For it is
nowe yll vsed, and bestowed for the greatest
parte vpon those that hathe no nede of it, or else
vpō such yll men as should be mayntayned wyth
no mannes goodes. It were well done to prouy-
de for suche as by yll bryngynge vp, cannot now
otherwyse lyue, and prouyde such meanes that
here after no more offende in that kynde of lyfe.
If any man be offended with me for wy thus say-

ynge

ynge, he loueth not his owne healthe, nor Godes lawes, nor mannes, out of whiche, I am allwayes redye, to proue the thing saied to be true. Farther I speake it of loue and no hatred.

The actes of the Apostelles dooth shewe that in the primatiue churche suche as wer conuerted vntó Christ vsed a synguler liberalite towardes the poore: and likewise other writers namely S. Augustin. lib. 1. De ciuitate dei, that mãy mẽ were founde ryche in Rome when it was taken by the Gothes, & again within. 14. yere after by Gepsericus the kynge of Vandale but they were riche for the poore, and not for them selfes or suche as were ryche, and maketh mencion of one Paulinus the bychop of Nole a cyte in Campania. That was exceadynge ryche, but for the poore, as oure bychops shoulde be, that nowe applye the best part of their bychopprikes to a prodigall vse in theyr owne house, or in larg fyes, & giftes, hospitalite, and other benevolence vpon ỹ rych. Let all men, yea, they them selfes (affection put a parte, and the loue, or study of many) iudge in this case whether euer they rede in the new testamente, or haue any one godly Bychop in the primatiue churche for an Example that vsed the goodes of the holy goste, the ryches of the poore the possessions geuen for the preseruacion of godly doctrine, and the ministerye of the churche as they do. If it seme good vnto the higher powers that this yll may be tolerable, and borne with al, for the honoure of the realme, and doynges of suche expedicions as shalbe expedient for them to do when they be commaunded.

Their honors knoweth ryght well, that no-

thynge commendeth a realme more then where euery man in hys degree, is as ryche as the scripture of God permitteth, and that bishoppe doth moost honoure vnto the realme, that kepeth hys houshold and disposeth the same accordyng to the forme and rule of the word of god. 1. Tim. 3.

Titus. 1. as for suche expedicions in the ciuill wealthe as should be committed vnto these ministers of the church, the cõmune treasure house should beare it, they should be reasonably prouided for, and the reste, and ouer plus taken from them and put to some other godly vse. Loke vpõ the Apostles chefely, and vpõ all their successors for the space of. 400. yeres, and then thou shalte se good bysshoppes and suche as dylygently applyed that paynfull office of a bysshop to the glorie of god, and honour of the realmes they dwelt in. Thoughe they had not so muche vpon their heades as our bishoppes hath, yet had they more within their heades, as the scriptures, and Hystoriet testify, for they applied al the witte they had vnto the vocation, and ministerye of the church, where vnto they were called. Our Bysshoppes hath so muche witte, they can rule and serue as they say in booth states. Of the church, and also in the Ciuile policie.

When one of them is more then any man is able to satysfy, let him do allwayes his best dylygẽs: If he be so necessary for the court, that in cyuile causes and geuynge of good counsell he can not be spared: let him vse that vocatiõ and leaue the other, for it is not possible he should do both well. And a great ouersight of the prynces, and hygher powers of the Erth thus to charge them wyth two bourdens, when none of them is

is able to beare the leste of them bothe. They bee the kynges subiectes and mete for his maiestie to chose the best for his courte that be of the realme, but then they muste bee kepte in their vocation to preache onelye the worde of god, and not to put them selfes or be apoynted by other to do thynge that belongeth not to a bysshoppes vocation.

This is theste of suche goods as appartayne vnto the bodye.

There is another kynd of the soule, as when the ministers geue not vnto such as bee committed vnto theyr charge the worde of god, simply, and playnelye in a tong knowē, and lede not the people towardes the lyfe euerlastyng as ꝑ word of god teacheth, to knowe that for Christes sake onlye without al respecte of workes, sinne is forgeuen, and that we are bounde to do the workes that God commaundeth vs to do, and be expressed in the scripture, which is ꝑ regle and rule to lede the churche by, John.15. Suche as preache mannes lawes and workes, not commaunded in the scripture robbeth ꝑ scriptur of her riches. Lykewyse those that attribute more thē is dewe, or lesse then is dewe, vnto the holye Sacramentes instituted by Christ committed sacrilege.

They take from the sacramentes to moche, that saye, they be but externall sygnes to knowe the churche of Christ by, from suche as be not of the churche. As the Romaine ones was knowen from an other citizen by his gowne, or those that saye they may be donne or lefte vndone as it pleasethe man, that vseth them. They adde to muche to the sacramentes that attribute asmuche vnto them, as vnto the grace and promys that they cō firme. As to the Sacramente of Baptysme

remyssyon of synne, when it is but an externall confyrmacyon of it Roma.iiii. And vnto the hos lye supper of the Lorde they attrybute a dystry- bucyon, deliueraunce, or exhybycion of Chrystes naturall body, wher as it is but a confirmacion of the grace, & mercy that he bought for vs vpon the crosse, with shedyng his precious blood, and death of his innocent body, as the wordes shew- eth plainly Luc. 22. i. Cor. ii. where Christ saith, he dyd not institute hys last supper, that menne should boldly eat his body: but that they shoulde do alwaies the same, in the remembraunce of his death. And cõsider the grace that he optained for vs in his body and blude, & be thãkful for the sa- me. Great pety it is, that the Deuil hath so pre- uayled in many mẽ, that obstinatly without rea- son, and auctorite of the scripture, preache their phantasies vnto the people of God, and would perswade that theyr ymagynacyon, or dreame of Christes holy body, were true, and substaunciall body. But suche is the deuilles malyce. Nowe that many men are perswaded that the substaũce of bred remayneth, & can no lenger deceaue them in sensible thynges: he caryeth them to as greate an ill, or worse then that, and would make them beleue that a phantasye, or dreame of a bodye, that hath neyther, quantite, nor qualite to bee a trew body. My good reader without all affecty- on consyder the reasons, and auctorite of Gods word, that I shall rehearse here brykly agaynst those theues that robbe the humanite of Christ of all humane qualites and quantites. Fyrst they iudge the body of Christ, that is in heaue to haue all propertyes, and condycyons of a trew man, and of the same sorte body in the sacrament, they

taks

take away al the condicions, & qualites of a true mans body.

They must shew by the scripture, that one, and the same bodye, Jesus of Nazareth the seede of the holy virgin perfyt god, perfyt manne, consistyng of mans fleshe, and a reasonable soule hath and hath not, at one, and the same tyme a bodye wyth all dymencyons, qualytyes, and quantites of a trew manne in heauen, and wythout all dymensyons, qualites, and quantytes at the same tyme in the sacrament. This put as a pyller, and foundacyon of thy fayth, that as he is perfyte God, wyth all the properties, and condicions of a trewe God, where so euer he be, so is he perfyte man, wyth all the qualites of a trew man where so euer he bee, consystyng of a reasonable soule, and mannes fleshe, Joh. 1. Ebr. 1. They say thou must not iudge so carnally and grossely of Chrystes body. Beleue thou the scripture, and byd them shewe the, the place in the scripture that thou shouldest not iudge so of a trewe phisycall, and mathematicall bodye whyche Christe nowe hath, as ẏ fingers of S. Thomas bereth record, John. 21. the handes, and Iyes of all the Apostles. 1. Jo. 1. and atso his ascenciō beareth record, Acte. 1. Let them proue, that they speake, by the scripture and shew wher Christ was euer presēt in one place visible, and in another place present at the same tyme, inuisible.

They say, we must speake as the scripture speketh, that sayth by the bread Math. 26. Marke. 14. Luke. 22. thys is my bodye: and of these fewe wordes yll vnderstande they dreame, wounderfull misteries, that the substancial body of Christes humanyte is presente, by myracle, and away

celestiall

celestiall, passing al mennes capacities, with many other far fet imagenacions and new foūd termes, which the scripture neuer knewe of. How be it, yf thou marke theyr conclusion thou shalt fynd nothing but the name of a body which they haue geuē to this chimere, and monstre that ther phantasy hath conceyued. They speake of the letter: and none goeth farther from it then they. Christ said: This is my body that is betrayed for you, the which was a visyble and sensible body as the Iyes of those that saw him hange vpō the crosse, testify. They say: it is an inuisible bodye that occupyeth not place: but the scrypture saith the contrary as thou seist by the wordes of the supper. Luc. 22.

Hold them thefore by the scripture fast, and when they name the mooste holye humanytye of Christ, and would haue it with the bred, byd thē showe the, the body. For the text sayth that he shal come as visible vnto vs as he depared from vs. Act. 1. If they say, that place speaketh, of his comming to iudgement and not of his presēce in the Sacrament, deny their saying. For the texte sayth that he shall be in heauen tyll that tyme of iudgement. Act. 3.

It is euill done of any manne to speake as the scripture speaketh, and not to take the meaninge of the Scripture. God of hys mercy geue menne grace to know the trueth. Before Christ in his supper called the breade his bodye: se how he foresawe thys after euyl, and phantastycall dreames, that men would take his wordes, contrary vnto his minde. In the. 6. of John he telleth his disciples, that to eate hys bodye, was to beleue in him. That auayleth not, but streight

way

way sayd, the wordes that I speke be spirite and lyfe: and calleth them from the letter. Yet againe the thyrde tyme in the same place sayeth, what yf ye se the sonne of man asc̃ede wher as he was fyrste. By these reasones he toke away al bodely eatyng, and tygure of the letter. Lykewyse after the supper, lest they shoulde dreme yet of a bodely presence, because Sacramentallye he called the bread his body he repeted agayne the same wordes. John. 16. It is expedyent that I departe. Agayne, I go to my father. I came from my father into the worlde. I forsake the worlde agayne, and go to my father. Why shuld not these places holde theyr auctorytye, and teache vs to understand these wordes, this is my body, seyng that booth before, and after the Supper, Chryst tolde them by playne wordes, he woulde not bee in the world, and so do the institution of it declare. That this Sacrame̅t was, and should be a memory of hys blessed passyon, and paines suffred in the flesshe: and not a dystribution of the flesshe, it selfe, Luke. 22. 2. Corinthi. 11. None of theym that putte this corporall presence in the bread yet hether vnto, neuer coulde interpretate the wordes of the Supper aryght, I woulde be glad to heare it ones if they wyll not admyt the alteracyon of the bread wyth the Papistes. they wyl, and can do none otherwyse, but interpretat the wordes thus. This is my body. That is to say, very bread, and my body, and refer the verbe (is) to two dyuerse substaunces, to the bodye of Chryst, and to the bread, which is playne against the nature of a verbe substantiue, to be at ones two dyuerse substantiis. Seyng Saincte Paule dothe interpretate, and eppound this worde (is)

in

in the sacrament of circumcision (and all Sacramentes be of one nature) by thys worde signyfyed, or conteyneth Roma. 4. what shoulde men meane thus to trouble and vexe the church of Christe wyth newe doctryne. Also it is a comune maner of the scripture, to attrybute vnto the signe, the thynge ments by the signe. GOD knowethe, what a weake reason thys is to saye people must speake as the Scripture dothe, and woulde proue thereby, a reall, and bodelye presence of our sauioure that dyed for vs, and ascended into heauen. Sytteth at the ryghte hand of god almyghtye. And from thence shall come to iudge the quycke, and the deade. Did not Arrius defende hys heresy with as good an argument as this, when he spake as the scripture doeth, and sayth: Pater maior me est. My father is greater then I. Or myght not a man proue by the same reason, that Elie, Esaye, and al other Prophetes, before Christ came, to be deceauers, of the people, & false preachers. For Christ sayde Jo. 10. as many as came before me were theues and murders. He that speaketh thus speaketh as ỹ scripture speketh. There is not, nor neuer was Christian Reader, Heretick but speake in the defence of his heresye, as the Scripture speaketh. But take not the meanynge wyth the worde, as we must do excepte we entende to robbe the holy scrypture of her true sense, and vngodly force the letter, from the true meaning therof: as those do that rather constrayne the vnlearned conscyence with feare: then perswad them, with good Argumentes out of the Scripture,

They intricate the wyttes of men with sophistre and illusyon that they knowe not what they

heare

heare,neither they thẽ ſelfes what they ſay whẽ the oȝacyon is ended. For a trew body, they ſhew a blanche ſhadow, oȝ rather phantaſie of a body and all theyȝ woȝdes hath bȝought foȝthe nothyng leſſe then a body that they pȝomyſed to deliuer vnto hym that they woulde perſwade. As thoſe that Horace ſpeketh of:

Parturient montes,naſcetur ridiculus meus.

They ſay he that beleueth not theyȝ woȝdes that they haue a true bodi wyth: Hoc eſt coȝpus meũ Was neuer well perſwaded of the fyrſte artycle of hys faythe,ſcilicet, I muſt beleue that god is omnipotente. So we do. But with this reaſon they ſubuert themſelues. Becauſe ye ſe in ỹ Sacrament of God doeth not make the thynge they ſpeake, ẽ therfoȝe it is not there, foȝ yf he would it ſhoulde be: it muſt be a mannes bodye wyth al the qualytes therof, foȝ Chȝyſte hath none other bodye, but that he toke of the holye virgine, and is alwayes vſible ẽ ſubiect vnto ỹ ſences where ſocuer it be. John. 21. 1. John. 1.

When they trouble the with the woȝdes of the ſuppeȝ (thys is my bodye) returne vnto al the ſacramentes of the old Teſtament. Gen. 17. Exo 12. and thou ſhalte fynde that they were the confyrmacyons of the thinges they were called and not the thynge it ſelfe. Romano .4. Then loke vpon other places of the ſcrypture. John. vi. 16. Mark. 16. Luc 24. Ac. 1. 3. 7. beleue thy credo He aſcended into heuens. Sytteth at the ryghte hande of God the father almyghtye from thẽce ſhall come to iudge the quicke and the deade.

Wylte thou not beleue al theſe places, as well as the dȝeame of theym that Chokythe the wyth one place of the Scrypture cuyll vnderſtande.

Lette

Let those vntractable men iudge, what they lyst of the Sacrament and holy Supper of the lord. Beleue thou with the Scripture that it is but a memorie of CHRISTS deth: a confirmacion and mystery of oure redemption. Luke. 22. 1. Corinth. 11. Luke sayth, do it in the memory of me, and lest any man should saye that memory is to receaue the corporal body of Christe. Saynct Paul. 1. Corinthi. 11. interpretateth it playnlye & sayeth: the eatyng of the bread, and drinkynge of wyne is done to shewe, the death and passyon of Christes body, til he come.

We must therfore in thys kynd of theft, and al other: study to make restytucyon, and to paye euery man his as it is wrytten in the lawe, and Prophetes, Exodi. 22. Esaye. 3. Amos. 3. Lu. 10 of the whyche restitucion wryteth Saynete. Augustin ad Macedonium Epistol. 54. The which no man should prolonge, nor commende the doing therof vnto his executours but he that hath committed the fault muste make the mendes in thys case, vnto hym that he hath deceaued.

Yf thou canste not remembre whome, neyther howe muche thou haste defrauded: lette that be thy daylye studye to call to remembraunce some waye as wel to restore the goodes yll gotten, as thou foundest meanes to optayne them. And be no more ashamed to returne to grace, then thou were to lost it. If thou fynd no persones to whō thou shouldest restore it, geue it to the poore and not to suche as shal synge Requiem for the after they death. And geue no lesse then thou hast take away.

The goods that be trewly thyne, thou shalte vse aright yf thou obserue these two rules.

Fyrst

Fyrst if thou put no truste in them. Red the .61. Psalme. Wath. 6. 1. Tim. 6.

Seconde if thou vse them to the honor of God to the nedyte of this presente lyfe wythoute excesse, moderately wyth thy frendes for humanyte, and aboundantly wyth the poore for charyte, so shalt thou haue ynough, and leue ynoughe as Abraham dyd to hys sonne Isaac.

Caput. xii.

The nynthe commaundement.

Thou shalt not be no false wit nes agaynst thy neyghbour.

In ỹ eyght commaundement ye se how god bounde the handes of man frō robbing of his neyghbours goods the which is as it were a manacle or hande facle, to kepe the from doyng of yll.

So doth he in thys nynthe commaundement bridell the tonge, from hurtynge his neyghbour. Whiche is if it be well vsed the mooste precyous membre of man, if the contrarye mooste detestable, and pernicious, and yll incorrygible. full of pestiferours poyson. Iac. 3. this precept cōmaūdeth a moderacyon of the tonge and requyreth the the trueth alwayes to be sayde as occasyon requireth, that no man hurt his neyghbour which may happen where this lawe is neglected many wayes. In the soule, in the bodye, in hys name, or in hys goods, and is cōmitted ether by worde wrytynge, simulacion, dissimulacyon, or by a-

nye

ny other becke or sygne, whiche are all there forbydde. Lykewise that noma being called to bear testimony in any matter should speake other, the the trueth, for he that is a false witnes offendeth both agaynst God and his neighboure. Here is forbidden al kynd of lies that be contrary to charite. There be thre kindes of lyes.

The fyrste men call iocosum mendatium, whe in bordyng they merely speke of thynges untrew that rather extende to exhilerat the cõpanye, the to any mannes harme. This kind of bordyng is not commendable amonge christian men that should seke other meanes, to occupy the tyme w all, and hath more vyce and lyghtnes then verte we, and grauytye.

The second sort of lyes is called mendatium officiosum, and is required, when otherwyse yl, or murder cannot be auoyded as ye rede Exod. 1. wher the mydwyues beinge commaunded of Pharao to kyl all the maies amonge the Israelities, at the tyme of theyr byrthe, sayde, the women of the Ebrewes were delyuered before thei came to the. 1. Sa. 19. Michol Dauids wife by the same meanes sauyd Dauid. So dyd Jonathas capi. 20. Dauid in the. 21. by thys means optayned breade of Abimelech the Hyghe pryest in Nobe, and auoyded the handes of Achis the king of Gath. The thyrd kind is called mẽdacij perniciosum, a pernicious and hurtfull kynd of lyinge that commeth of malice, hatred, enuye or dysdayne and extendeth to the hurt of hys neygh bour. Thys kynde is dammable whether it bee in ciuile causes, or matters of relygion, specially to be abhorred in diuines and preachers of the churche that cause men to erre from the way of

saluacion

saluacion taught vs by the scripture, and bryng people from the olde lernynge of the Patriarches, prophetes, and Apostles, to the newe learnynge of menne, from our mother the holye churche, and the spouse of Christ Ephe.3. from a churche buylded vpon the doctrine, and foundation of the prophetes, and Apostelles Ephes.2. vnto the synagoge of the deuill, buylded vpon the doctrine of Antechriste. Here is forbydde al thinges that hurteth, and not the thyng that can honestlye and charitably proffyt the trueth, and a good cause.

Thys law extendeth agaynst those that by any false meanes contend in iudgement to ouercome a ryght cause, or molest an honest persone with slaunders, and lyes, or suche as fayne vntrewe accusacion, and crymes agaynst any man.

Who is not onelye damned by thys lawe of God, but also by the lawe of manne. For when an vngodlye, and malicious person is suffred to lye and speake what he lysteth vnpunyshed, there is nothynge more pernicious in the worlde to make debate and to breake charyte. Therefore not onely Gods lawes requireth the slaunderer to bee punyshed wyth the same payns that is dewe for the offence that falsely he hath accused his brother of. Deutrono.19. Math.7 Luc.6. But also by the lawe of the.12. tables in Rome, Augusti. de Ciuita. libr.21. capit. Institi. libro.4. Titus.18. libro. Pandect. de iis qui infamiam. irrogant, slaunderous bee not vnpunyshed. Lykewyse those that secretlye intende dissencion, or debate betwene persones and heaters, of tales, that they themselfes haue fayned out of theyr owne malicious interpretinge of a

thing

thinge doune to a good purpose, or the wordes spoken to an honest end, contarye to the trewe meanyng of them. Agaynst such speaketh. S. Au de ciuit. lib. 19 cap. 6. qui ponet in iudicio debet penam similē sustinere, quamuis sint vera, quia occulta manifestāda non sunt. That is to say he that ꝓpounyth the thing he cānot proue, though it be trew, he should suffer ẏ lyke payne himself, for thynges secreat should not be opened. Under stand ẏ if ẏ matter appertaine vnto god, charite the gouernours of the cōmune wealth, or vnto ẏ commune wealthe it self: then should the yl charitably be opened, yf it cannot be serreatly remedied. Deut. 13.

Here is for bydden all flattery and eurynge of fauour. In il that destroyeth, citie, and world Raygnethin Moses cheyre, in the court of princes, and euery pryuate house, where as men caryth not so they may kepe them selues in fauour or come into fauoure what they prayse, or what they disprayse. So it please theyr maisters, these Parasites and seruile sort of men holde vp yea, and nay as the winde bloweth, whiche is of all seruitudes the greatest. It is not without cause that so manye wyse men hathe geuen counsell to beware of this pestiferous kynd of people. Cato Cum quis te laudat iudex tuus esse memento. That is to say if any man prayse the, remembre to be thyne owne iudge. Cice. de offici. 1. Cauē dum est ne assentatoribus parefasiamus aures, ne adulari nos siamus. That is to say, we must beware we opened not our ears to such as prayseth vs falsely, and not suffre oure selues to bee flattered. None be so much in daūger of these ill menne, and daungerous synne as the prynces,

nobles

nobles, and superiour powres of ẏ erth. Therefore Ouid, saythe.

Agmen adulantum media procedit in aula. That is to say. The Cluster of fletterers walke in the middes of the court.

To this inhonest and filthy gayne ether pouerty, or auaryce storeth them as Cic. wryteth ad Heren liq. 4. Due res sunt que possunt homines ad turpe compendium commouere, in opia atq; auaricia.

Farther there is here forbydden the iudge to admyt, or any man to offre in iudgemente, anye partiall, fore wroughte, or concluded cause, in case it be knowen: the person accused, may appel to a higher iudge and refuse the testimonys, that speake of hatred, or being corrupted other waies by loue, or mony, whether it bee all redye payed, or yet to be payed, Cod. Libr. 4. Tit. 20. whē the lawe saythe thou shalte not aunswere as a false wytnes agaynst thy neyghbour, it declareth that it is lawful to shewe the trueth when he is required which condemneth the opinion of those that thynke it not lawfull for a Christian man, to cōtende in any cause, before the ciuile Magistrates of the Erthe. Remembre those. 4. thynges in geuinge of testimonie, and then thou shalt not offende. Fyrste remembre God, and the truthe, and do for them asmuch as thou maist. 2. Put a parte all affeccions, feare, loue, and hatred.

Consider what the cause is, and not whose the cause is. If any man speake good, or ile, kepe one eare stopped with thy fynger, and heare hym that speaketh with the other. So dyd Alexander the great, and when he was demaunded why he dyd so: he sayde he kepe thone eare close, to heare

the other parte And that is the greatest testimonie that any man can haue to commende his wisdome, and so we be commaunded Exod. 23. Leuit. 19. rede the chapter. 3. Se thou layne nothynge, nor adde nothynge, to the cause whether it bee good, or bad, as the Pharises dyd agaynst Chryst, and hys holy Martyr sayncte Steuen. 4. Se thou hyde nothynge, nor dissemble, but speke plat, and playnly asmuche as thou knowest. If thou obserue not these. 4. thynges it is not onely theefte agaynst charyte, but also sacrilege agaynst God. Which he abhorreth Prouer. 6. rede the chap. and shal not be vnpunished. Deut. 19. capi. rede the place. The end of this precept is that we vse in al thynges a symple verite towardes all men without fraude, deceyt, or gyle in worde, and dede. And all that is before spoken in many wordes, the summe and hole is that we violate not, nor hurt with slaunderous wordes, calumniat not the thyng well spoken or donne, nor other wayes, our brothers name, but be glad in all thynges, to promote him, bothe in goods, and fame.

Caput. xii.

The Tenth commaundemente

THou shalt not couet thy neighbours house, nether desyre thy neyghbours wyfe, ether his man seruaunt, ether his woman seruaunt, ether hys ore, ether his Asse, ether any thing that is thy neighbours.

As

Asmuche as is necessary for manne to lyue an vpryght and godly lyfe in this worlde bothe towardes God and man is repeted in the Nynne commaundementes afore yt they be obserued accordynge to theyr institucion, and minde of almighty god ỹ geuer of ỹ same. As he desyreth all the externall actes of man to extende vnto the glory of god, and vtilitie of our neighbour: so dothe he in this laste precepte require, that the mynde and soule of man be replenyshed wyth all affections and desyre of loue and charitie. That what so euer we do, it bee done without vayne glorye, and hypocrysye frome the hearte, not shewinge one thynge outwardly, and haue an other secreatly in the hearte. And thys commaundemente is referred to all the other as Chryst sayth Math. 5. Thoughe the wordes of the commaundemente make mencyon onely of the concupiscence of suche thynges as be our neyghbours possession. As hys hule, his wife with other suche Goddes as be hys.

And in this precepte is declared specially oure infirmite, and weakenes that we are al miserable sinners. Roma. 7. for neuer was ther or euer shal be, onely Chryst excepted but offended in this precepte, to what perfection or degree of holynes soeuer he came vnto.

No creature borne into the worlde could satisfye this lawe, and all holye sainctes had synne remaynyng in them as longe as they lyued Psal 142. Ioan. 1. Ro. 7. 1. Corin. 4. Psal. 129. 16. 31 Iob. 9. Exod. 34. of the whiche places we maye learne to call for the great, and inestimable helpe of God that we maye be quyte, and saued from this imperfection, in Chryst Jesu, and accompted

ted in him the chyldren of God and fulfillers of the lawe Roman. 8. for by this lawe is requyred suche a charite, and syncere loue towardes god, and man: that the mynd should not haue asmuch as any contrary mocion, or any resistaunce at al to stayne the glorie. & bewty of this loue. Which comprehendeth all those commaundementes afore rehersed as Chryst saythe. Math. 22. Mar. 12. and lyke wyse Matth. 7. all thynges that ye woulde men shoulde do to you, the same do ye to them.

This is the lawe, and the prophetes. So that by these wordes ye may knowe what is the scope and ende of the lawe, truly e none other thing thē to bryng e men to iustyce and honestie of lyfe, & to make hym lyke vnto the law, & so vnto almighty God, whose ymage the lawe expressethe, and the more man confirmeth hym selfe to lyue after the lawe, the more he resemblethe the almyghtye god geuer of the lawe. Moses whē he would bryefly call vnto remembraunce the summe of Goddes lawes saythe.

Et nunc Israel quid petit abs te Dominus deus tuus, nisi vt timeas Dominum, et ambules in viis eius: diligas eum, ac seruias ei ī toto corde, et tota anima, custodias q̄ mādata eius. De. 10. That is to say. Therefore nowe Israel what dothe the lorde thy God aske of the, sauyng that thou shouldest feare the lorde, & walke in his commaundementes, loue hym, and serue hym, wyth all thy harte, and lyfe, and to kepe his commaundementes. And repetethe the same wordes agayne. 22. cap. the law woulde that our hartes shoulde bee replenyshed withe the loue of God. of the whiche loue procedeth the loue towardes

our

our neyghbour as Paule wryteth.1.Tim.1.

The occasion of al hatred that we beare vnto God, hys holy word, and our neighbour, is the loue of our selfes, & the vanite of this world. In thys commaundement is not onley forbydde the effect of yle, but also the effect and desyre towards yle. Not only the effect, lust, concupiscens prones, inclinacio, desire and appetite towards yle: but also when man is most destitute of sinne, and moost full of vertue: moost farrest from the deuill, and nerest to God: out of hell, and in heauen. Philippens.3. Yet is his worke so vnperfit, that if it were not for the fre, liberal, and mercyfull imputacion of iustyce in Christe Jesu man were dāned. Roma.7.&.Psal.143. He that considereth this precept well, shall the better perceaue the greatnes of goddes infinite mercy: and vnderstande the article and doctryne of fre iustification by fayth.

For all thsugh grace preuent the doyng of good, and folowe it neuer so muche, yet is the worke vnperfit, and satisfieth not the perfection of the lawe, onely it is Christes merites that we be saued by. The which article the diuell moost enuieth, and goeth about to oppresse as much as is possible. Confesse thy self therfore in thy most perfection and say: Lorde God haue pytye and compassion vpon me alwayes and for euer: thy vnprofytable seruaunt. Luk.17. and when thou speakest of grace remembre it is not only the fre gyfte of God to preuent the in doyng well, and to folow the in the same, but also fre imputacion of life eternall whyche thou canste not merit neither with grace, nether wythout grace.

For as I sayd before to what perfection so.

euer

soeuer thou bee come vnto: thys lawe accu-
seth the. Thou shalte not coupte. But
because thou trowest and beleue in Chryst Je-
su thou shalt besaued, John.3.4.5.6. and where
as the lawe promyseth nothynge but vpon suche
condycyon as we perfozme it to the vttermooste,
Chriſte Jesus take the from her, the rygure and
extrempte of her iustyce in vs, and layth it vp-
on hymselfe. So that the blysse eternall that the
lawe promyseth foz wozkes: GOD geueth vnto
vs by grace, foz hys sake that onely satysfyed the
lawe Chriſt Jesus. Roma.v. Ephesi.i. Colloss.i
Galat.4. And in this Argument of fre iustifica-
tion wzytten, Saynct Paule in the leuen fyrste
chapiters in the Epystle to the Ro. where as in
the.4. he putteth Abzaham foz an crample that
is the father of all beleuers, in whome we maye
see howe the frendes of God are iustifyed, oz op-
tayne the fauoure of God. And sayth that Abza-
ham was iustyfied by faythe. Genes.xv. and be-
foze cyzcumcision. Where as thou seyst, two
thynges.

One that the vncyzcumcysed was iustyfyed.
The other that no man was iustyfyed by the me-
ryces, oz benefytes of the sacramente. Lykewyse
he was promysed to be the heyze of the woozlde
because of hym should be bozne Chryste Jesu the
Lozde of the wozlde. Id credit, non per Legum
meruet.

Thys he beleued, and not by the law merited
Gala.iii. an other reason Paule alegeth that Ab-
zaham, and al other are iustyfyed by fayth.

It is not possible that the pzomise of GOD
should be irritated oz made vayne: but yf it de-
pendeth of the iustyce of the lawe, it could not be

certaine

certaine. Therfore addeth he, frely by fayth, why the fayth in optainyng remisson of synne beholdeth only the mercye of God in Christ Jesu, and loketh vpō none other merites. Yet marke more he sayth that grace is the herytage of the beleuer by the iustyce of faythe, Romanorum.iiii. Then it is not meryt. Heredes nascimur, non emimus. We are borne heyres, and bye it not, as those sai that attrybute remyssyon of synne to workes or Sacramentes whyche doth testyfye or confirme, the frendes of GOD, and not make them godes frendes. Roma.iiii.

Thus thou seyst what the law is, how thou arte bounde studiousslye to obey it, and how it is fullfylled in Christe Jesu, whose iustice is thine. If thou beleue in hym, as thoughe thou haddest perfectly satysfyed the law thy selfe.

¶ Certayne obiections that kepeth man from the obedience of Gods lawes soluted.

Caput. xiiii

i. Of tyme, and place.

AS it is the māner of al Oratours not onely to stablysche the matter they in treate of, wyth such reasons, Argumētes, and probacyons as beste maye confirme, and stablysche theyr purpose, but also ad suche reasons, as may inclyne the hearers to fauoure the thynge spoken: and lykewyse learn in theyr myndes suche perswasyons, as myghte in ma-

ner pryeke them forthe, and by force constrayne them to put in effecte and practyse the thyng spoken of, and then to remoue suche impedimentes, and breake the force of suche contrarye Argumentes, as maye be obiecte to let the thyng, they would obtayne and prout. So doeth Moses in the booke of Deuteronomii as thou hardest before, leaue no argumente nor reason vnspoke of that myghte excitat, stirre vp, prouoke and forse vs to the loue, obedyence, and execution of Godes lawes, as the. 28. chapiter of Deutronomii sheweth. In the. 29. and. 30. he remoueth all the obiections impedymentes, and lettes that withholdeth vs from the obediēce, and doing of gods lawes.

The fyrst Sophisme or carnall obiection is when men say it is no place, nor tyme nowe to lerne, or obey the word of GOD, we be not in a monasterye, in the scole, or in the temple: we be in the brode worlde, and must do as other menne do and rather serue the place we be in, et vlulare cum Lupis. Barke with the Wolfe then speake of the Scrypture. So doeth they reason of tyme lykewyse. Nowe it is to daungerous a seasō to reason any matters, let it passe tyl the worlde be more quyet, and suche lyke. As the Israelytes myght haue sayde to Moses that commaunded to obserue this law when they came into the lande of Canaan.

We obserued not these precepte in the wyldernes, wherfore then more in Canaan, we kept them not for the space of. 40. yeres, no more wyl we here after. Thys obiection he breaketh, and proueth that the lawe shoulde be alwayes obserued, and in euerye place: and sheweth how the

obserua-

obseruacion of the lawe was rewarded, and the neglectyng of it punyshed. And declarethe the same by examples. God fedde his frendes in the deserte by miracle frome heauen, and preserued all theyr apparell that it consumed not, nor perysshed in the wearyng, for the space of .40. yeres Then of Pharao and the two greate kynges of Hesbon, and Basan, Sehon, and Og.

Caput. xv.

ii. Exc pcion of persones.

The second obiection is, when men put from thē selfes the obedience of ꝑ law vnto other. Sayinge let the Prestes, and Mōckes kepe the law and learne it. What should a Prynce, Magistrat, or Gētle menne be bound to learne and kepe al those holye rules. Farther, youth cannot be tyed to so streyght canonnes it must not so be bryded,

Suche as be parked in, with hyghe wales and seperated frome the worlde muste obserue these commaundementes of GOD. Thys wicked acceptacyon of persones, Moses destroyeth, and mooste Godlye repeteth and numbrethe the membres of the Churche, the ōrders, and decrees of the same. Repeteth the wordes of the alyaunce, Sayinge: Vos omnes hodie statis coram domino Deo vestro, Principes vestri tribus vestre, Seniores vestri, prefecti vestri, atq; omnes viri Israel. Paruuli quoq; vestri, vxores, vestre, et peregrinus tuus. ꝛc. That is to sai All ye thys day stand before the lorde your God.

your

youre Pynces, youre Trybes, youre Elders, youre Officers, and all men of Israell. Youre Childzen, youre Wyues, and thy Gest, and so forthe. Rede the place. And why they stoode before the Lorde, the texte declareth. To enter alliaunce with him. No maner of person is excluded from the lege. Wherby we knowe as Gods mercy is commune for all menne. whiche is the fyrste parte of the condicion expressed in the lege so a lyke is the obedience towardes the lawe required of all menne: specyallye of suche as be the gouerners of the people in the minesterye of the Churche, or else in the gouernaunce of the commune wealthe. If the preacher be ygnoraunte of Goddes worde, and of a dyssolute lyfe what Godlynes or vertew can ther be in hys heareres. If the kyng, Pynce, Magistrate, or Rulers of the comune wealthe, knowe not goddes lawes, nor folowe iustice, equite, temperaunce, nor sobriete. What honestye or vertwe can they looke to haue in theyr subiectes. They must gyue example of all vertew. Let them beware be tyme that vse these obiectyons, for yf they thynke to haue God for theyr God, let them obserue his aliaunce. For he wyl punysche the transgressours wythout respecte of persons whosoeuer it bee.

Caput. xvi.

iii. Presumpcion.

The thyrde obiectyon. or Satanical sophisme is presumpcion or securite of Goddes wyl, when mē knoweth what is to be doune yet against his knowlege presumis

of

of Gods mercy doth the thing that is yll. This horrible sinne extendeth wonders farre. The one sytteth in iudgemente and falsely iudgeth. The other clymeth to honoure, and ryches by flattery, vsurye, simonye, extorcion, fraude, and pyllyng of the poore. The other holdeth in the trueth to be spoken, and letteth out the lyes that should be kepte in: with al suche other like vices, as raigne now adaies in the world. They heare by the wordes of God, that those yls and abhompnacyons be cursed of God, yet hope they the contrary and thinke yet to haue Gods fauour, as the text saith Deute. xxix. Rede and marke it: Cum audierit verba iuramenti huius, benedicat sibi in corde suo dicens: pax erit mihi, etiam si incessero in imaginacione cordis mei, vt addat ebrium sitienti. That is to saye, when he heareth the wordes of this othe (where God sweareth to punyche the yl. Deut. 28.) he promiseth good to hym selfe, saying in hys hearte, yea yf I walke in the ymaginatyon of my hearte, and take my pleasure there is no danger. This diabolical presumpcion is thoe cayson that men not onely fall into dyuers kyndes of abhompnacyon, but also perseuer in the same yll, let euery man iudge his own conscience and se. Agaynst the worde of God he taketh hope, as it semeth hym of Gods mercye, whyche is no hope at all, but the verye wyth, and halter of the deuyll to strangle at length hym, that is thus perswaded in this ill, and daungerous opinion. They thynke it is fayth, where as it is very arroganey, a trewe knowledge of god, when it is but a deuillyche illusion, and false opinion of man as it appereth in the same place by Moses wordes. Non agnoscit Dominus vt propitietur ei, sed fumabit

inabit tunc furor Domini, et zelus eius in virum istum, et cubabit super eum omnes maledictio, que scripta est in libro isto, delebitque Dominus nomen eius sub celo. Deut. 29. that is to say, the lorde wyll not fauour him, but then be angrye, and kyndle his Ire agaynst this man, so that euery malediction wzitten in thys boke shall rest vpon hym, and the Lozde shall destroy hys name vnder heauen. Rede the place, and lerne to auoyde such securite and sinister iudgemēt of GOD and his nature. The oziginal, and fountaine frō whens this presumpcion spzyngeth is ignozāce and a trust in other mennes vertues foz whose merites they thynke to be saued. Some say they haue Angels, and Archangelles, and many other holy sayncte in heauen that commend theyz saluacion to God An other trusteth to suche wozkes as maye be done vpon the earthe foz hym, and he do nothyng hym selfe but lyue as he lyste in a vayne hope, to haue solace in iniquitie.

This great offence is nozyshed diuerse wayes. Fyrst when men iudge not aryght of Gods nature that he is as angry with sinne as ỹ scriptur sayth. The seconde when menne iudge a misse of Goddes wozkes. When they se, he punyshed one foz synne, he thinketh not that the same punyshment appertayneth vnto hym. Moses teacheth, and setteth before the people the wozkes of God, hys wonders and meruelles donne in Egypte, in the cities of Sedom, and Gemoza, Adam and Seboiim ỹ whych ỹ lozd subuerted in his Ire, and fury, and seyd these wozkes only punyshed not those that offended, but also should teache all other men to auoyde Goddes displeasure: foz to that ende myzacles of punyshmentes bee

done

don, as Christ sayth Luke.13. tofore warne men of the il to come, and thus hath he alwaies called men to penaunce.

If they woulde styll be naught, at lengthe he punysched cruellye, as not onely the holye Hystoryes of the Byble testyfye where as ye see, kynges, and kyngdomes, chaunged and destroyed, but also in prophane wrytters ye shall se, by what myracles God called the Magistrates, and people of the commune wealthe to repentaunce. Titus Liuius libro tertio de secundo bello Punico, wryteth that an ox calued a horse, in the.7.booke, a Pygg varryed with a mannes mouthe, and a chylde borne wyth an Elephantes heade. Valerius wrytteth libro.1.capit.iiii. that a Mare foled a Hare in the kynge of the Persians campe called Xerxes. Who was some wrytters recorde, brought agaynst the Atheniens.1700000.menne of war Whom Themistocles the Captaine of the Grekes ouercame in the See. Herode wrytteth thys Hystory at large. Had kyng Xerxes consydered the worke of God he myght haue lerned that there was a God that would turne the force, and corage of hys horsemen, into the feare and timidite of the tymerous, and fearefull hate. Liuius lib.3.de vrbis origine wrytteth how the heauens burned, and deuided it self i two li.2.de.2.bello Punico, the see bākes burned. The sonne was sene to fyght wyth the Mone, and likewyse two Mones to be sene in ẏ day.libr.3.he sayth that the See burned. These supernaturall workes myghte haue taughte the people or those dayes amendement of lyfe hadde they not ben blynd as we be that neuer take profyt by any worke of God, other wyse thē to eate

the

thynge, so that he commeth from this scole nether wyser nether better. Moses. Deu. 29. remoueth this vngodly let, and impediment saying: Secreta domini dei nostri reuelata sunt nobis et filiis nostris vsq; in seculū, vt faciamus ounia verba legius huius. That is to say, the secreat of the lorde our God ar made open vnto vs, and vnto our chyldrē for euer, that we do al the preceptes of thys lawe. The whiche wordes playnlye condemneth our folyshe, and audatious presumptiō that seketh to knowe what shal happen vnto vs in the houre of deathe, and wyll not knowe the thynge that should be done in all oure lyfes, to say that God would haue vs knowe the thynge that is opened vnto vs in the scripture Goddes mercye promysed in chryst Jesu, and folow hym in all vertue. If we offende to repent, and leaue synne then hathe he promised mercye, and wyll geue it Moses sayth cap 30. Deut. Do. ꝑ thing that thou arte byd to do, and folowe the wyll of God made open vnto the in hys worde. As for the dysputation of Godes prouydence is a curiosity, and no religiō, a presumptiō, and no fayth a let of vertue and farthcraunce of vyce. When thou hearest penaunce spoken of, lerne that lesson oute of hande leste peraduenture thou bee neuer good scoler in Theologye, of Goddes lawes. It fareth manye tymes wyth vs that longe go to scole in diuinite and yet neuer good diuines, as it fareth in the scole of Rethorike where as yf at the begynnynge the scoler profyt not as Aristo. sayth he shall neuer bee good oratoure. Therefore Moses sayth in the. 29. capi. Deut. Non dedit dominus vobes cor ad intelligendum et oculos ad videndum, atque aures ad audiendum

audiendum vsq; in presentum diem. That is to saye, God gaue youe not ahart to vnderstand, Iyes to see, nor eares to heare vntyl this present daye. Here dothe Moses speke ironice & semeth to deny, the thig he woulde affirme. As Arist. or Cicero mighte saye when they haue applyed all their labour & donne the best they canne to make their scolers lerned yet profyteth nothing. Then departe oute of the scole, and say vnto their audience: I neuer opened vnto you the science that I aught you. Not that the faulte was in him, but in the auditours that neglected theyr dylygence and doctryne. So doothe Moses now speake of God, not that the faute was in hym, that those vnkynde people vnderstode not the doctrine he taughte, but in thē selues as it appereth in the texte. For he vseth now the rode of persecuston, punisheth them, beteth them, yea and kylleth thē because they would not lerne the thing he taught them, Yea farther he sheweth that his pleasure was, they shoulde chose the good and leaue the yll, to be in wealthe, and auoyde the wo.

This argumente he proueth of his awne nature, whiche is amiable, louynge, and holye, inclyned to do well vnto man, and to be at peace with hym. But because manne of his owne malys contemneth the worde, and doctryne of God, he is not onelye rigurouse, aud seuer againste manne, but also he waxeth so angry for synne as he that chafeth, and moueth hymselfe that all men maye perceaue by his countenaunce he is offended. Therfore saythe the texte. Fumabit furor Domini. Deut. 29. that is to say, the furie of god shall smoke agaynste the sinner. Oure gospellers be better lerned thē the holy gooste, for they wyc-

redlye attribute the cause of punyshmente, and aduersite to goddes prouydence which is ꝑ cause of no yll, as he himselfe can do no yll, and of euery mischiefe that is done they saye it was Goddes wyll. The holy gooste putteth an other cause as it is wrytten here. Deut. 29. that is to say, Sinne in mā, and the contempt of his holy worde. Farther the payne is not inflicted by predestinacio to lose man, but boothe predestinacion and the afflictio extendeth to call man from damnacion Ezeche. 33. 1. Cor. 11. Psal. 118. Apo. 3. Esay. 26. 28 Hie. 12. Pro. 3. Mat. 11. Roma. 11. Esay. 16. The blinde sooth saiers ꝑ wryt of thinges to cum are more to be estemed then these curiouse and hyghe clymmynge wyttes: for they attribute the cause of yll vnto the yll respectes and sinistre conjunctions of the Planetes. Refuse not therfore ꝑ grace offred, nor ones receaued banyshe it not with yl cōuersacion. If we fall, let vs heare almightie god that callethe vs to repentaunce wyth his worde and returne, let vs not continew in sinne nor hepe one sinne vpon the other, lest at last we come to a contempt of God and his worde, for remyssion is promised to as many as repente as Moses sheweth in the. 30. chap. Deut. and lykewise all the scripture, and examples therof. But remembre what the texte sayth that thou must conuerte vnto God, that, by the meanes and meditacion of Christe, and that with al thy harte, and thē thou mayst fynde remedye. Conuert not, to superstitiō and by a Masse for thy synnes, or loke helpe of any sainct: but onely of god as his worde teacheth. John. 15. for he that strake the for sinne can heale the againe. Say not in aduersite as Cicero dyd. Nisi quis Deus, vel casus aliquis subuenerit

elt, salui esse nequeamus, lib. 16. Epist. 148. For there is nothynge in heuen nor erthe that sauith but god alone.

Caput. xviii.

v. Desperation.

The fyfte let or impediment is desperation, when as men thinke they cannot be sauid, but are excluded from al mercye. And this is not a light and smale let for men that hath offended. And is contrarye vnto Presumtion, for presumtion hath some simile ꝛ shew of hope for althoughe man offend the wyl of god yet doth he trust in ꝑ doyng and perseueraũce of yl that God wyl not punysche.

The which impiete and wickednes, taketh from god hys iustice. Of the contrarye nature is desperacion, it taketh from God his mercye. For when they offende and continue in synne they thynke ther is no mercye lefte for them. The which sinne and blasphemy thus procedeth in man. The desperat person hath now his Eye in Goddes iustice, redeth, heareth, and seith how cruelly, and with rigure, he reuengeth the transgression of his lawe. Beholdeth the examples in whome God executed the same rigure and punishment, that is conscience his oppressed with al consydereth his awne strengthe whiche is prone vnto nothinge but vnto yll. Weeth how difficult and harde ꝑ thynges be that God commaundeth specially because of hys accustome and long continuaunce in synne.

This discurse, and progresse in that knowledge of synne beareth hem in hand ỹ it is impossible to returne vnto God. Then doothe they for the more part abridge and shorteneth their awne dayes, or else chose an other kynde of lyfe then God appoynteth in the Scripture. As Sardanapalus the laste kinge of the Assiriaunce prescribed at his deathe this rule to lyue by, and lefte the worde of god, of whome Justinus. lib. 1. wryteth.

Ede, bibe, lude, post mortem nulla voluptas.
Cum te mortalem noris, presentibus exple.
Delitiis animum, post mortem nulla voluptas

That is to saye, Eate, drynke, playe, for after deathe there is no ioye.

Iuuenalle:

Et Venere, et cenis, et plumis Sardanapali.

Moses lyke a good phisicion teacheth a remedy agaynst this dangerous disease, and sheweth the waye vnto God, declareth that God is full of mercye, and redye to forgyue, and begynneth his oracion in this maner vnto suche as be afflicted and oppressed wyth sinne. Cum itaq; venerint super te omnia verba ista. That is to saye, when there cometh vpon the all those thynges. Deuteron. 30. Rede diligently the chapiter and marke it. Moses sayth there when God hathe afflycted the for thy synnes, and thou returnest vnto hym with all thy harte: he shall deliuer thee from captiuite and receaue the to his mercye agayne. Of the which terte lerne thys doctryne that God wyll alwayes forgeue. howe manye, and howe horrible. so euer the synnes bee. Roma. 5. Ezechiell. 33. Roms. 11. Joan. 3. Math. 11. and learne to feare of presumption and to beware of

desperacion. God desireth thy obedyence towardes the lawe thoughe thou canste not fulfull it. Lykewyse he desyreth to do well vnto the, and not to punyche the. Hieremi. 20. Rede the place and also Esai. chap. 49. Luk the. 15. and se what paternall and more then fatherly loue god almyghtye beareth vnto all vs mysserable synners in chryst Jesu his onely sonne. Who is ours by faythe, whiche fayth, solye, & onelye ledeth vs to eternall lyfe as Chryste sayethe. Joh. 3. so the father loued the worlde that he woulde geue his only sonne for it, that all that beleue in hym, cannot perysche, but hathe lyfe euerlastinge, and so. John. 6. He that beleueth in me hathe euerlastinge lyfe.

But vnto thys waye of lyfe (to Chryste by faythe) all men be not brought after the sorte. For as mannes lyfe is not maintained withone kynde of meates, but the childe with pappe, the full age wyth stronger meates, the eithe wyth commune meates, the sycknes wyth suche as be of lyghter digestion: this is it in bringynge mē to faythe in Chryste Jesu oure sauoure. One doctrine and lernyng cannot do it, because there be diuerse sortes of people, in the worlde. Some Hypocrites, that would iustifye thēselfes by theyr workes.

These knowe not the greatnes of synne, nether theyr owne imperfection, neither the damnacion of God agaynst synne. John. 16. This man should not haue the fre remissyō of synne in chryst Jesu preached vnto hym, but the law and tenne commaundementes, that by it, he lerne fyrste to knowe the horrour of synne and greatues of Goddes Ire agaynst it.

In other sorte lyue without all feare, and honestie, a fylthye lyfe, as wel of those that confesse the gospell, as those that hateth it: those because they know not the abhomination of their sinne and the seuerite of Goddes angre against it, be not mete to haue the gospell of remissyō of synne preached vnto them, but to be instructed in the lawe, and rather brought to a feare of goodes punyshment, that remaynyth for all impenitente persones. They shoulde be excomunicated, and punyshed with the discyplyne of Goddes word, that syrste they myghte knowe theyr synne, and acknowledge their damnation. Thus Chryste taught the yonge man that trusted in his owne workes. Math. 19. Marke. 10. Luk. 18. because he was an Hypocryte, he preached not vnto hym the gospell of fre remission of synne, but sende hym to the lawe and to the workes therof, not that hemente man coulde fullfyll the lawe, or iustifie himself by the workes therof: or that Chryst woulde not he should be partaker of hys mercy, but that the hypocrite myght come to acknowledge of hys synnes, the Ire of God, and damnation of hym selfe by the lawe.

The whiche thynge knowen, he should be cōstrained of necessite, to seke hys saluaciō by fayth in Chryste Jesu, except he woulde perysche in hys synne. Sayncte Paule dyd not byd the Corrinthians preache fayth and remyssion of synne vnto the adulterour that continued in synne: but byd them excommunicate hym, and as manye as dyd lyke offence, and that no man shoulde eat or drynke with hym. 1. Corinthe. 5.

But vnto suche as knowe theyr synnes, and be troubled with the heauines therof as Dauyd

was

was, that sayd Psalme. 38. Thy dartes lord are shut in me, and thy handes oppresseth me. No parte of my bodie fre from payne, because I haue synned For I am drowned in synne and the punishment thereof is more wayghtie then I can beare. The sores and woundes that thou haste stricken me with all for my synne, stynche, and sweteth out, fylthe and corruption for my transgression, and so forthe wyth a dolorous and lamentable oracyon. Rede the Psalme, it begynneth, Lorde chasten me not in thy Ire.

There shalt thou lerne trewe penitence. To him and suche lyke as the lawe hathe wrought her office in, appertayneth ỹ preathyng of the gospel of remission of synne, and delyueraunce frome Hell in Christ Jesu. So christe preached vnto Mary Magdaleyne Luke 7. For as she had most greuously offended, so knewe she her selfe, and was afflicted with the dolours of hell, when she came to Christ to know the waye to heauē he sende her not vnto the lawe, for the law had first donne her office i her ⁊ made her afeerd. Therfore poore wretche, thy sinnes be forgiuen ⁊ thy fayth hath saued the. There is an other sorte mete to heare the gospel, and not to be fered with the lawe. To say, such as hath through Christ remission of theyr sinne, and walketh by fayth in ỹ vocation of God, yet duryng thys mortall lyfe beareth about with them the reliques and remanent of sinne in theyr bodyes. To these men preacheth Saynct Paule the Gospel. Roma. 8. Nulla condemnatio est iis, qui insitisunt Christo Jesu. That is to saye. There is no condemnatiō vnto thē that are graffed in Christ Jesu lest this mā

shoulde

shoulde to muche sustayne the waight of the lawe as Paule maketh exclamacion for feare of the figure of it in the.7.cap. Roma. Farther vnto this man it is also necessarye to mengle the lawe now, and then, to this end to kepe hym in his office, in the feare of God, that by the lawe the affections of the flesshe may be kept vnder, & by the Gospell, maye be preserued the spirite, and order of fayth.

This is to preache in the church of God.

Not to feare the sorowfull conciens with the rigure of the lawe: nether to flatter those Hypocrites, Epicures, and lasciuious gospellers with the promesse of fayth, vntyll suche tyme as they amende, and the lawe donne hys office in them And in case preachers had vsed, and applyed the scripture to the vse it was wrytten, and as theyr auditours had nede, there had neuer ben suche a soden, and horrible defection from the Gospell in many places as now we see.

Caput. xix.

vi. Ignorance.

The syxte let or impediment where wyth men Excuse them selfes from the obedience of the lawe of God, is the pretence of ignorauncie the which they thynke shall excuse them. Thus they say: the scripture hath so many misteries in it selfe, and is to hard for our capasite. Some tyme the leter, somtyme the spirit, and somtyme bothe must be vnderstand. Farther they say the doctors braule, and chyde betwene them selfes, and howe should the vnlerned vnderstand it a right. Who can tell sayth an other whether this be the trew law or not. If it were the trew law of god,

then

then shoulde it conteyne all verites, and haue no nede of mannes lawes. Nowe the greatest part of suche as hath the name of Christianitie, saye that Goddes lawes saueth no manne, instructeth noman a righte, no it is not holsome for manne, except it beholpe, and ayded by the lawe of the byshops. Thus the world oweth to the byshops decrees that haue called the auctoryte of the holy testament, that containeth all trewth (whose sufficiencie, and verytie is sealed wyth the precious bloud of Christ) into doubt, and not into doubt onely, but clene abrogated it, and preferred theyr owne lawes. Confer theyr preachynges, and ministracion of the Sacrements with the Holye word, and law of God, and se.

Other saye I haue no wytte to vnderstande the word of God, and if I had, yet haue I no leasure to learne it. Agaynst this obiection Moses aunswereth, and sayth thys law is sufficient, is simple, and playne, easye to be vnderstande, a perfyt doctrine, and required of all men. Thus he prouyth it. Preceptum istud quod ego precipio tibi hodie non est mirabiliter suprate, nec procul positū. Deut. 30 that is to say the commaundement that I prescrybe vnto the to daye is not far oboue the, nor put far from the. Reade the last halfe of the chapiter. By the which wordes it appereth that God hath made his wyll, and pleasure, simple, and playnly open vnto his people, wyth apte sentences, and open wordes, and also put the same nere vnto vs that we shoulde not seke it with great daunger of our lyte, to sayle into the Indies for it, or loke it in heauen aboue, as those that receane al thynges by reuelacion or apparitions of Angelles, or other suche meanes. But

Moses

Moses sayethe it is no nede of anye suche Embasadours, and so sayth Abraham Luce. 16. For man maye lerne out of the scripture what is tobe donne, and what not to be donne, what is the condicion of the good, and of the bad. No nede to seke the knowledge therof in Egypt, Athenes, or Rome. Sed valde propinquum est tibi verbum, in ore tuo, et in corde tuo vt facias illud. That is to saye, the worde is present, & at hande with the in thy mouthe, and in thy hearte, that thou shouldest do it. By these wordes we se, that in the greatest synners that is, is a certayne rule, and knowledge to lyue welby, yf he dyd folowe it. So confounded. S. Paule the gētiles Roma. 1. of synne, because they knewe the euyll they dyd, was condemned by the testimonye of theyr owne conscience. For the lawe of God to do well by, is wrytten naturallye in the heart of euery manne. He that wyll diligentlye searche hym selfe shall sone fynde the same, and incase manne woulde beholde hys owne ymage boothe in bodye, and in soule thoughe there were no lawe wrytten, nor heauens ouer oure heades to testyfye the goodnes, and iustyce of GOD, and the equitie of an honest lyfe: mannes conscyence woulde tell hym, when he doothe well, and when euyll. Romano. chapitl. 2. Farther the iudgemente, and dyscurse of reason desireth not onelye to lyue iustlye in this worlde, but also to lyue for euer in eternall felicitie. Withoute ende, and that commeth by the similitude of God whiche yet remayneth in the soule, after the synne of Adam. Whereby wee se playnlye that those excuses of ignoraun-

rauneye be damnable, whē man ſeith he could do well yf he folowed the iudgemente of hys owne mynde and coulde not lyue an euyll lyfe. for when he doeth euyl he knoweth that he doth agaynſte the iudgement of hys owne conſcience. So that we ſe that the lawe of God, is ether outwardlye or inwardlye, or boothe, opened vnto manne, and by Goddes grace myghte do the good, and leaue the euyll, yf it were not of malyce, and accuſtomed doynge of ſynne. The whiche excuſeth the mercy, and goodnes of God, and maketh that no man ſhalbe excuſed in ỳ latter iudgemēt howe ſubtylly ſo euer they now excuſe the matter, and put theyr euyl doynges from them & laye it vpon the predeſtinaciō of GOD, and woulde excuſe it by ignorancie, or ſay he cannot be good, becauſe he is otherwyſe deſtyned. Thys ſtoicall opinion repreheded Horat. Epiſtl. i.

Nemo adeo ferus eſt, vt non mireſcerē poſſit,
Si modo culture patientem commodet aurem.

That is to ſay. Noman is ſo cruel, but may waxe meke, So that he geue a willinge eare to diſcipline. All thoughe thou canſte not come to ſo far acknowledge in the ſcrypture, as other ỳ be lerned, by reaſon thou arte vnlerned, or elſe thy vocation wil not ſuffre the, all dayes of thy lyfe to bee aſtudyente, yet mayeſt thou knowe, and vpon payne of damnacion arte bounde to knowe the articles of thy faythe, to know God in Chriſte, and the holye catholyke thurch by the worde of God wrytten. The tenne commaundementes to knowe what workes thou ſhouldeſte doo, and what to leaue vndonne. The pater noſter Chriſtes prayer, whyche is a brydgements

epitome

epitome, or compendyous collectyon of all the psalmes, and prayers wrytten in the hole scrypture. In the whyche thou prayest for the remyssion of synne as wel for thy selfe, as for al other, desyrest the grace of the holye goost to preserue the in vertwe, and al other gyuest thankes for the goodnes of God towardes the, and al other. He that knoweth lesse thē thys cannot be saued, and he ỳ knoweth no more then this, if he folowe hys knowledge cannot be damned. John. xvii. There be two commune verses that all menne in maner knoweth, and doutles worthi, that teacheth vs to knowe Chryst, though we knowe no more is sufficient.

Hoc est nescire, sine Christo plurima scire.
Hi Christum bene scis, satis est si cetera nescis.

That is to saye, to be ignorannt, is to knowe many thynges wythout Chryste. If thou knowe Chryst well, it is sufficient though thou be ignorannt of all other thynges.

Thus I haue sayde in the ten holye Preceptes of almyghty God, accordynge vnto the scripture. Fare ye wyl in our onely, and sole Joye, and consolacion Chryste Jesu.

The preface,

¶ What the lawe is.
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The

Caput.xvi. fol.cli
iiii. Curiolitie.
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vi. Ignozaunce.
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Finis.

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¶ The fourthh commaundemente.
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¶ Certayne obiections that kepeth man frome the obedyence of goddes lawes soluted.
i. Of tyme and place.
caput.xiiii fol.c.
ii. Excepcion of persons.
caput.xv. fol.ci.
iii. Presumpcion.

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